

Davis, R.

THE PRESBYTERIAN CHURCH
OF ENGLEWOOD, NEW JERSEY
ROBERT DAVIS
MINISTER

Monday Evening -

Dear Mr. Spear -

Our thoughts are daily with you & your dear
ones these days - we know what it must mean to go -
Honesty, the town & church will not be the same to me without
you - but you have heard the call - & your answer is char-
acteristic of you & your wife -

During the coming months we shall think of you often when we
say our prayers - and will you tell Mr. Spear that I am on the
end of the telephone, day and night - and it would be a proud and happy
moment if I could do even some small thing for you & yours - I owe you
very much - Do not take time to reply to this - I know how busy
you are - use the three minutes instead to tell truly a story R. Davis

Meigs, Marion

THE HILL
POTTSTOWN
PENNSYLVANIA

Dear Mr. Sprer:

I do want to thank
you for preaching that sermon this
morning - all the boys I have talked
to today say it is the greatest
they have ever heard. I think as
I grow older I forget how very
simple and elemental a boy's mind
is - and how essential are the
more concrete outlets for his
understanding - that is why I plead

the boys in your preaching. That horse does
do; that they, with the ammunition you
use. I long to have it reach them where
they live - and not go on their heads!

So please do give us more of that kind!

Marion has just come in to tell me of her
talk with me of the boys in the crowd she is
especially interested in. Your sermon helped
him to decide to give up something which if
known to Dwight would have expelled him.

for a sermon on "Thoughts" - for that
is a boy's first temptation - Habits -

"Sins of the Tongue" - Friendships -

Truth - Courage - Service -
Unselfishness -

I often wish you could
overhear some of the boys when they
talk with me. I realize how childish
their minds are, in most cases,
and as yet incapable of grasping
the profound & more abstract
principles of conduct.

You give a quality to

oh said to her "Gee! Easy and Mr. Spurr
said hi to me hard!"

I'm sorry not to see you again. to
Thank you in person, but I have had boys
all the evening:

Gratefully your friend

Marion McEigs.

Sunday Evening.

Meigs, Marion

THE HILL
POTTSTOWN
PENNSYLVANIA

My dear Mr. Spurr:-

No words of mine
can possibly express to you the
deep appreciation I feel that
you have taken this long trip to
do this lovely deed on such a
warm day. May God add new
peace and power to that which
is already yours, and bless you
abundantly in your spirit.

for all you have done this past
year and in past years for the Hill
for my beloved husband, for our
boys, and for your deeply
grateful friend

Marion Meigs.

Merrill, G.

67
Tuesday



PRINCETON, N. J.

My dear Bobby,

It was such a very great pleasure to see your dear face the other day - I am so very fond of you & you receive me always with so much affection that it makes me feel good inside! The years have not diminished my love for you - You are always the same handsome, dear fellow - You have seen much of the world - so have I - We have seen many people - all kinds of people & you stand out, the best & greatest & most adorable of them all - I was so glad to see all you have done to your place in Lakewill - It was all so interesting to see it all

address: ("Merrillton"
Newport -
R. I.

with you by my side - We live at
present rather far from each other
but should you ever come to Newport
you know already that a warm
welcome awaits you - - Princeton
is the same dear place - I passed
yesterday the tennis courts where you,
my hero, played so often & with us poor
where you would hang your little
red flag, symbol not of Communism
but of a friendship which shall last
I hope for ever - The shadow that has
darkened your lives recently will
never quite remove itself - I have
thought much of you & prayed for you.
Give my best regards to Mrs. Speer -
Should I come to New York later on
I will look you up -
Always with much love
Yours
George Grenville Merrill

RECEIVED

NOV 11 1907

MR. SPEER.

POSTAL CARD

THE SPACE BELOW IS FOR THE ADDRESS ONLY.



Mr Robert Speer
The Board of Foreign Missions of the
Presbyterian Church
156 Fifth Avenue
New York

11 Delevan Terrace, Yorkers,

My dear friend

Very many thanks for letter and

leaflet. I may call on you before

I leave. First, accept my cordial

goodbye now. With all good wishes for

yourself & the mission. Yours very sincerely
E. D. M.

—, Thomas

RECEIVED

JUL 21 1900

MR. SPILER.

Silver Bay

Sunday, July 22.

Dear Robt. -

It is very good to hear that you are being assured that Elvorn continues to hold her own. I am not ceasing to think of you & pray for you many times during each day. As to your coming up here, I should not do so unless the way seems to open. Victory is very in-
sistent & I think his mind is so constituted that he makes a point of never giving things up. Weighty reasons against a plan seem to challenge his invincible power. I have found it necessary to refuse him very decidedly, leaving him no loophole.

Of course it would be a delight to have you here, & in a sense we need you as much as ever; but if God calls you to stay, He will take care of us all here. Things here began well. I never knew the mission study to have such a good result. The convention is not so large as last year, but the

quality, news writer.

I forgot to give you a message from Ray Carter. He is in love with the district work & fears being transferred to the Faber College. He says he is not fitted for faculty work & I don't think he is. But he had great success in Walnut St. Church with mission bands & I think he would do good work blessing native helpers - educational work in the best sense of the word. He writes me a letter full of enthusiasm & showing spiritual growth, & asks me to tell you that he has not changed his mind since he wrote you.

I don't know what Vickery has written you, but trust that the committee will give you an unconditional release.

With much love

Thomas.

W3

To be just & impartial by no country & I think
Dr Robert & I have been that woman you delivered
to us at all on the subject of the which
is at this busy moment a halting condition
even in Europe and China. I will try to set
forth why I was so much interested in your
woman as she is in the greatest possibility
of my ability and what has been done or
can be done. Heed to woman and what I
wish to do is to do it what I heard with
my own ears from the Bulletin and I do
not wish to be understood as a matter of
national morality to the ~~the~~ ~~the~~ ~~the~~ ~~the~~
observation in the following statement
I have from the Bulletin that God was the
creator of woman and Earth and that he put
in her soul a spark of fire and put her in
the garden and he gave her a pair of serpent
and set to touch her but if she ate of
the apple she died at all such
and that ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
that God gave a punishment as a sign
from the word of the ~~the~~ ~~the~~ ~~the~~ ~~the~~
wrought in ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
of the old testament and the new testament

In the name of Jesus Christ I have done
I have done as a child in heaven
a divine name and the movement shall
be upon his shoulders and his name shall
be still called the wonderful counsel of the
mighty God the everlasting Father the
of peace and as far back as I am able to find
that it has been preserved from
that this prayer was fulfilled on the
Twenty fifth ^{day} December over a hundred
years ago that we now receive all
the world's with all shouts
of joy glory to God in the highest and
on earth peace good will toward men
and I positively believe these things
to be true and the same prayer all
Christian Churches declare on the ground
of peace and the world's the
and now I do not know how you kindly
take the Christian's conclusion when
is hoping in its sweetest way
the peace and the love of the
friendly hearts. I have never heard that
I have called it from the world. I would
you kindly advise me if possible
I have done as a child in heaven

Alexander, Susan M.

November 7

10 WEST FIFTY-FOURTH STREET

My dear Mr. Speer I am so
rejoiced & thankful that you
are safe at home. Do you
know Rev. J. Stuart Holdren M.A.
who preached last summer in
St. Paul's Church. I was at
Northfield. Can you give me
his parish in London. It is one
of the "St Paul. parishes"
Would you mind giving a
note of introduction to
Caroline McCook Morgan
they are just moving into

a new house and I am
hoping it may be in his Parish
and a letter to such a man
as that would mean every
thing to them. They sail for
London tomorrow. You can
write it at your leisure &
mail it to me & I will send
it to them.

"Mr John Junius Morgan.

You will rejoice in the position
Susan M'Cook Jr has taken
in Tokio - both in Church
and State"

Col M'Cook is better but

has been very much out of
health. My love to dear Mrs
Speer I rejoice with her in
getting you back again

The Kingdom of God is
for the first time on record
a Million heirs.

Affectionately

Susan M'Cook

a new house, and I am
hoping it may be in his Parish
and a letter to such a man
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thing to them. They sail for
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Affectionately

Susan M. McCook

Allen, Thos. D.

RECEIVED!

JUN 12 1907

MR. SPEER

075

Hamilton, Ohio.

Gen. Del. 7/13/07.

R. E. Speer.

156 5th ave

New York:

My dear Mr. Speer:

I would have written you sooner, had I found your address before this. I want to thank you with my whole heart for your talks at the Y.M.C.A. Conference at Niagara-on-the-Lake, Ontario, a few weeks ago. At that time, and now as much as ever, I wanted a copy of those two poems you read, "God's Anchor," and "I am sure I shall not pass

again this way." I wish you would send a copy of the first, or of both if you could, to Dr. E. J. Allen, 929 So. 16th St. Denver, Colo.

I again thank you heartily for your words and for your handshake, both of which have meant much to me. I want to be powerful for God, but it seems as if I cannot get rid of the ~~feeling~~ of desire for praise. God knows I really don't want it; but it keeps bobbing up and almost spoiling my Christian joy.

I am going into Sunday School work and Mission School work now

for the first time, with the idea of passing on what I have received.

I long for a closer connection with Jesus Christ. I want to honor Him only. I want to be His entirely.

I have been praying for you, and shall continue; it may not do any more good than ^{act as} ~~be~~ a reflex upon myself, in making me think of one who is entirely consecrated to God.

"The prayer of a righteous man availeth much." Kindly pray that I may be a blessing to someone, and that God shall be glorified thru me.

Sincerely,

Jos. D. Allen.

(DO NOT PUT THIS LETTER ON FILE.)

Guatemala, Cent. A, 2/21

Dear Mr. Speer:-

Your letter to the Mission came to us a few things days ago and a few things in your letter lead me to feel that now is the time to write you about a number of things in connection with our work here. I do not know just what Mr. McBath wrote you, but am sure that any comparisons he made with other missions on this field or in other places were only by way of illustration, and have in them no unkind reflection upon the Board or upon any other mission.

You know that our plea so far has only been with reference to getting our work here on its feet, so to speak. We have not even begun to branch out toward new work. We would not lessen the force and funds of any other mission. Your letter calls for a statement of comparisons in the work here. I do not have any way of determining the exact amount of money received by other missionaries here. Our mission is the oldest, - (more than twice as old) and is the smallest mission not only in Guat. but in Cent. Am. today, as far as I am able to learn.

In this city, Mrs. Allison and I are the two representatives. We live in a rented house far from our church and at present do not have a single paid native helper. The work is more and greater than we can possibly handle efficiently, that is, simply to keep the work of the church going. The Central American Mission has in this city seven regular missionaries who give their whole time to the work of the one church here and in addition there are four grown young people in their families who help with the music, singing, teaching in S.S. calling etc. All of these people have been on the field longer and know the language better. We are still hard at work with language study. They have a school and several native helpers also. We are in their homes often, and they live as well as we can afford to live. Each one of their families is furnished with a horse

for service in the work, and also with his keep. We have had to pay for the keep of our own horses. It seems to us that the keep of a horse or a mule is a legitimate mission expense as it is almost impossible to get on without an animal of some kind. These other missionaries in this city dress as well as we can afford to dress. They have just completed one of the finest structures in the city, consisting of a large auditorium for a church with a nice dwelling at either side for two missionary families. The third family lives in a finer house than we would think of asking for, in which to live. I am glad that these people have all of these things and there is not a particle of envy or jealousy on our part in relation to such things. I imply from your letter that you are under the impression that our supply of money for the work here is at least equal if not superior to that of the other missions. When you compare the number of missionaries and the amount of money being expended by our mission with the Central American Mission, the comparison is many times over in their favor. They have many missionaries in other parts and have several times the force of native workers that we have. I know nearly all the members of the Pentacostal Mission which is at work in an entirely different ^{part of the} Republic. They have been at work four or five years and have eight missionaries at present and seem to be well equipped and are pushing into new fields. They have more native helpers than we and seem to have more means at their disposal.

Dr. Heath, the Gen. Agt. of the Brit. & For. Bible Society for the West Indies, Central America and Panama is in this city, in company with his sub-agent, Mr. Keech, who has charge of work in Cent. Am. While in our home the other day, of his own accord, without being asked for his opinion, Dr. Heath said that he could not tell me how greatly he was surprised to find that while we were the oldest mission in this whole field and with apparently the best outlook, we were the most meagrely equipped of any

mission at work in Central America today. Such expressions are not new to us. It is the repeated remark of all those who come in close touch with our work. Kindly give us the credit for having higher ideals than simply trying to keep even or outreach others. I feel sure that you will understand our zeal in trying to hold places that have been opened at the expense and work of our mission in time past. These people have been very kind about asking us for permission to enter what might be legitimately called our territory. While we have no promise of more helpers and means in the immediate future, it does not seem right to simply hold a place, while others are ready and willing to enter. It is no more than to be expected that our great church should push her work on a larger scale than has been the past policy in connection with this field.

But there have been other things back of what we have been writing to you, and after deliberate consideration, I have decided to write to you that you might clearly understand some things here. I have written you before and have decided not to send the letter. I have great hesitancy in writing in the following way and trust that this will be the last time that I shall be called upon to mention such things in any letter.

I am quite sure that the Board does not clearly understand many things about our inheritance in this field. It has not been our intention to mention many things here, as we have hoped, by an increased force and by going to live at the mission house near the church, to overcome many hindrances to the work. But as there is no definite promise of relief in the immediate future, you should see some things from our point of view. We inherited a lot of unsolved problems, and by the grace of God we have been trying to solve them and to keep sweet and be patient in the meantime. Livingstone was a hero, it is true and I allow no one to go beyond me in my admiration for him, but he did not have all the problems in Africa.

On our arrival we found Mrs. Fitch in the mission house, and Mr. McBath was already convinced that the problem could not be worked by any rules he had learned in school, college, seminary or past experience, and was quite willing to turn her over to us. I wrote you a long time ago that all the help she was in the work was more than counterbalanced by hindrances. We are convinced that she was the disturbing element between the Gates and Haymakers and others. She has a zeal for the Lord's work, but if there were more knowledge and common sense mixed with that zeal, she would not cause so much disturbance. I will not try to enumerate all the embarrassing situations in which she has placed us. We have simply passed from to the other for over two years. She plans and decides things of grave importance without even consulting us. To undo what she has thus planned would cause disturbance. ~~About a month ago~~ When Miss. Bodman left, her S.S class had to be provided for. For a time her class was united with Mrs. Allison's class. Without even consulting us, Mrs Fitch arranged with a native public school teacher to take Miss. Bodman's class. This teacher has a very unsavory reputation and immediately there was an uprising among many of the people. Many of the people have not let their children go to the class.

The last thing that she has done has about reached the limit of patience and grace. Our native pastor has not been conducting himself correctly of late and I have been quietly collecting my proofs in order to deal with him. Mrs. Fitch got wind of the matter and without saying a word to us, went the Rodolfo herself to treat with the whole case and outlined his course, which was to leave off what he had been doing and go on with his work as before. Only when we went to her with the matter did she mention what she had done, taking the whole authority into her hands in a matter of such grave importance.

This last problem we could not leave as Mrs. Fitch settled it. The young man has his study in the church (also according to Mrs. Fitch's plan and against our judgement as a mission) and of late has been having different women enter the church clandestinely, especially when his wife was absent from the city or at a late hour at night. He has also been seen to enter the home of one of these women who lives alone, many times late at night and had also told his chums, ^{many different times} that he was going to spend the night with her. We had a whole chain of such evidences, and among other proofs the confession of one young woman to her own father that she had repeatedly entered ^{late at night} the church to see Rodolfo and that he had been with her clandestinely at other times and that she had been living in wrong relations with ~~him~~. Of course we cannot permit a man who has been leading this kind of a life to continue in our employ as a pastor, so I dismissed him and suspended him indefinitely from the privileges of the church. Mrs. Fitch has openly disagreed with our stand in the matter and of course will cause a ripple in the work for a time at least. In face of all these things, we have treated her kindly, have had her in our home every few days and have swallowed hundreds of things without making any disturbance. But now we feel somewhat like throwing up our hands and saying How long Oh Lord? How long? Of course you have not read all these things between the lines in the appeals we have tried to make so eloquently and persuasively in behalf of the new house next to the church, but they have all been there. We do not wish an unkind thing toward Mrs. Fitch, but we really feel as tho she ought to visit the members of her own family in the U.S. She has not seen them for a number of years. I am sure the visit would do her good. If any of her relatives wish to send her passage money ~~thru~~ the Treasury, please see that it is forwarded promptly. We will do all we can for her comfort in arranging her passage.

But there is more to follow. We have written you many times of the assistance of Mr. Penzotti. We found him in charge of our services on our arrival. His daughter was teaching in the S.S. and playing the organ in our services. We thot that was very fine and were so thankful for such help. But gradually we found that all the apparent zeal, especially on the part of the daughter was not the true article. Just on the eve of our arrival there had been quite a scandal between him and one of the lady missionaries of the Cent. Am. Mission. The other ^{Mr. P.} Mission had treated with them frankly and on the failure of either to desist from their wrong course, the lady missionary was disfellowshipped and support with drawn. A great deal of the apparent zeal was little more than an attempt to outdo the other mission. I have had many talks with Mr. Penzotti and am quite convinced ~~th~~ that he had not been criminally guilty, but he has frankly confessed to me that his associations with the lady in the case were wholly open to censure. Of course we took up with the Penzotti family, not understanding these things. It put us in a very strange light before the other missionaries on the field. We soon found that Miss. Penzotti was not the person to have at the organ and in the S.S. as a teacher, even if she had been specially requested by Mrs. Fitch to take these positions. It has not been an easy matter to handle this affair and when we did let Miss. P. down and out of S.S. and from the organ it caused a great deal of disturbance for a time. When suspicions reached the very border line of positive proof, we dispensed with her service. For many weeks my heart has been heavy while I have been drawing the net in which I have finally caught Don Rodolfo, our native pastor and Miss. P. She is the lady who confessed to her father, as I mentioned above. I took the father into my counsel and we have worked together in dealing with this terrible scandal.

Soon after we came on the field we scented these things. We could not speak the language. We could not do the work. Our mouths were shut and our hands were practically tied. Even now it is more than we can do to push the work in connection with the church services, calling etc. It will be two years at least before another missionary can use the language effectively and be of much practical service. We have almost no well trained helpers. We should have some helpers to ^{train} native assistants to take charge of this work. You speak in your letter about our not depending too much on the help of American Missionaries, but we have neither enough missionaries or native workers to rightly keep the work alive that has long since been organized. You have surely read Crowley's book, The Parochial School. Look at the immoral practices among the priests which he describes in that book. But what he mentions is tame as compared with what we hear daily. These people have had many centuries of wrong teaching and the example of immoral priests. They are sodden in vice. To rightly deal with them is the hardest kind of personal, hand to hand and heart to heart work. But our God is able to transform these people and to give them victory over their temptations and weakness.

There have been many things to discourage us since we have been here but you must not think that because we speak of these things, that we are down in the mouth and disheartened, but we do think that it is hardly fair for the church at home to permit these conditions to continue without immediate relief. It seems to us that the problems of the new house should be settled at once, so that we might be near to handle our own problems and be where we can economize our time and strength, as even with Dr. Gregg, we will be all too few for the work ~~for the work~~ that we cannot neglect. The longer delay, the more costly will it be to build, for a new R.R. is rapidly reaching completion and many employes will be calling for houses and this will send material still higher, as contractors are few and good materials somewhat scarce.

The question of the house should have been settled immediately on our arrival. It could have been built then for about one half of what it will cost today. Exchange has dropped from 18⁰⁰ to one on our arrival to 11.30 to one today, or 630 pesos on \$100 gold. At the same time most edibles have double or quadrupled. Our salary is not worth one half what it was on our arrival. We thought living high when we came, and we make no complaint about our salary. We are now at the point where ~~nepl~~- relief must come or one of two things be faced, - a breakdown in the health of those who are trying to carry the work, or our work must suffer a great setback. The work has suffered terribly in the past and it does seem too bad to go on in this way indefinitely. We are here in the capital city and large demands are upon us and it does not seem common sense or christian zeal to piddle along as we are at present. Were our work here new it might be different, but after twenty years of effort and the expenditure of so much money we should at least push forward as we are not prepared to do now. We have plead for this work, from no selfish motives, and if you have implied that we are down in the mouth or about ready to give up, you have misinterpreted the whole intent of all our letters. It has been quite unpleasant for me personally to write many things in this and in other letters. This mission has been in a run-down condition and there have been so many reverses here and the church is so poorly informed to the need that we feel that our hands are tied from making much of an appeal to the church, as yet. We hope that the day will come when our great church will cease too look clear over and past or around this ^{piece} ~~feel~~. While we have not the teeming millions of other lands, I am convinced that the need to the square soul is no greater anywhere on the face of the whole round world than right in this Republic today.

It is true that we have had discouragements and have passed thru sore trials and have met with hindrances as in the scandal ~~as~~ related in this letter, and in relation to Mrs. Fitch and others, but by the grace of God we will not turn aside an inch from our course or be dismayed in the work of God. Our whole plea from beginning unto now is that we might get on to a working basis, so that we can give our whole time to work and soul winning and in personal dealing with these sin-cursed, priest ridden people.

I appreciate all that you have said about shortage of funds and regret that funds are not coming in. But we must either find a way out of our difficulties or make one. You must not think that we are sitting down here pining away. We did not come down here for that purpose.

We appreciate your good letters and want you to know that they have been a source of great help and cheer to us. The assurance of your confidence in us and your sympathy is ever a source of encouragement. We hope that you will not imply that in our appeals that there is aught that is critical. If we thought that you felt that way the letters would go into the waste basket, and thus save postage and the hurt they might cause you. We do not plead any precedence over any other mission but we do hope and pray that we can get out of the woods at once here.

All are well and join in cordial greetings.

Fraternally
J. M. Z. Allison

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COMMISSION

Anderson, H.P.
K.P.
—

October 30, 1908

Mr. Robert E. Speer,
156 Fifth Avenue
New York City

My dear Speer:

Your letter of October 21 with reference to the representation of the Foreign Department of the International Committee at the World's Missionary Conference, Edinburgh 1910, has been received. It is too early to speak with much definiteness as to the number of delegates which our department will be able to send to the conference. We hope to send at least six or seven of the ten delegates assigned and would like to keep the privilege of sending the whole ten for some time longer. In case we are unable to be represented by as many as ten we shall let you know in time to enable you to give a larger assignment to other societies which may desire a larger representation than their expenditures would warrant.

We hope to include in our delegation two secretaries from our home administration, at least one member of our foreign department committee, two foreign secretaries, and one or two native leaders. We shall endeavor to supply you with the names of the delegates in ample time.

Very sincerely yours,

[H.P. Anderson]

23
 - 2000 of Home sent
 - 1100 of Home sent
 - 2 for m. recs.
 - 1002 make
 - 1002 make

World Missionary Conference

EDINBURGH, SCOTLAND

June 14-24, 1910

EXECUTIVE COMMITTEE FOR THE UNITED STATES AND CANADA

Rev. Thomas S. Barbour, D.D.
 Rev. James L. Barton, D.D.
 Rev. Harlan P. Beach, D.D.
 Hon. Samuel B. Capen, LL.D.
 Rev. Henry N. Cobb, D.D.
 Rev. Walter R. Lambuth, D.D.
 Rev. Arthur S. Lloyd, D.D.
 Rev. R. P. Mackay, D.D.

Rev. Arthur J. Brown, D.D., Chairman
 Rev. Henry K. Canoll, L.L.D., Secretary
 Mr. Wm. Henry Grant, Assistant Secretary

Rev. W. Douglas Mackenzie, D.D.
 Mr. Silas McBee.
 Mr. John R. Mott, M.A.
 Mr. William Jay Schieffelin, Ph.D.
 Rev. Paul de Schweinitz, D.D.
 Mr. Robert E. Speer, M.A.
 Rev. Alex. Sutherland, D.D.
 Rev. Canon L. Norman Tucker, M.A.

EDINBURGH CONFERENCE
 COMMISSION I

156 Fifth Avenue, New York, N. Y., October 21st, 1908.

Mr. H.P. Andersen,
 124 East 38th Street,
 New York City.

10/29
 OCT 21 1908

My dear Andersen:

The American section of the Executive Committee of the Third World Missionary Conference, to be held in Edinburgh, Scotland, June 14th to 24th, 1910, held an all-day meeting yesterday, at which the representatives of the Committee which attended the meeting of the general Executive Committee in England this Summer made their report.

It is now possible to write definitely with regard to the representation to which we are entitled in America and Canada. On the basis of the representation adopted, your organization is entitled to 10 delegates. Will you kindly take up the matter in behalf of your Board and report to the Committee on Delegates, of which I am chairman, as soon as you can conveniently do so, as to whether you will be able to send the full number of delegates to which you are entitled, and also the names of the delegates?

In this connection, I would report a section from the Minutes of the General Executive Committee meeting in Oxford this Summer:

"It was agreed that in the notice sent to Missionary Societies regarding the number of their delegates, they should be asked to include in their delegations some of their leading missionaries, and also, if practicable, one or two natives from Mission lands. It was further agreed that the Missionary Societies be requested to include in their delegation those members of their own Society who had been appointed to the various Commissions or as corresponding members of the Conference."

There will be, of course, a number of organizations entitled to only a few delegates, who, for obvious reasons, may not be able to appoint any strong native Christians or any missionaries, but it is hoped that the larger organizations will not fail to include among their representatives strong native leaders, as well as some of their ablest missionaries. We would especially urge, also, the careful selection of the leaders of the home Church. The General Executive Committee has strongly expressed its desire that no one shall be appointed a delegate simply because he happens to be going abroad in the Summer of 1910, or for complimentary reasons. The Conference is to be a great conference,

ARCHIVES

Mr. Andersen - 2.

MISSIONARY RESEARCH LIBRARY

I
dealing with problems of the most vital consequence, and men and women are wanted there who are moulding the thought and leading the action of the Church, and who will be able to carry the influence of the Conference back into their own bodies.

It is not determined yet as to whether free entertainment will be provided at Edinburgh. We shall know later.

It is expected that each organization will care for the traveling expense of its own delegation, its delegates meeting their own expenses where possible. In the case of some exceptional men, however, it may be necessary to provide assistance in order to ensure their attendance, and this probably will be absolutely necessary in the case of the native leaders and missionaries, although some of the latter may combine attendance on the Conference with their furloughs. The presence of strong men is so necessary, however, that it is hoped each organization will raise a special fund for the expense of delegates, if the right men cannot be got otherwise.

Especially in the case of the native Christian leaders, we should be glad if you could report the names of such as will attend in order that each field may be adequately represented, and that there may not be a disproportionate number from any one field.

Please let me know if our Committee can be of further service to you in the matter, or can co-operate with you in any way in bringing home to any whom you should have as delegates an adequate apprehension of the significance of the Conference.

Very sincerely yours,

Robert E. Speer
Chairman.

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EDINBURGH CONFERENCE
COMMISSION I

October 30, 1908

Mr. Robert H. Speer,
156 Fifth Avenue
New York City

My dear Speer:

Your letter of October 21 with reference to the representation of the Foreign Department of the International Committee at the World's Missionary Conference, Edinburgh 1910, has been received. It is too early to speak with much definiteness as to the number of delegates which our department will be able to send to the conference. We hope to send at least six or seven of the ten delegates assigned and would like to keep the privilege of sending the whole ten for some time longer. In case we are unable to be represented by as many as ten we shall let you know in time to enable you to give a larger assignment to other societies which may desire a larger representation than their expenditures would warrant.

We hope to include in our delegation two secretaries from our home administration, at least one member of our foreign department committee, two foreign secretaries, and one or two native leaders. We shall endeavor to supply you with the names of the delegates in ample time.

Very sincerely yours,

Anderson, Wm.
1081 Park Place,
Brooklyn, Jan. 5-1907

My dear Mr. Speer:

I thought it possible that you might not see the Christian Advocate of this week which contains a paragraph about your lectures at Ohio Wesleyan University. It says: "Mr. Speer charmed his audience not by oratory, nor by generalities, but by his intense earnestness, his freedom from cant, his power of statement and his evident sincerity. He impresses one rather as a clear cut business man. His subject matter touched fundamentals in ethics and historical Christianity." (Allow me to add, that this writer has a level head.)

Mr. Anderson received a letter from Miss Jackson this week in reference

to the departure of our dear Alice. We were
sorry to learn that the stenographer who
reported your address was incompetent and
that the labor was imposed upon you of writing
it. We shall send a copy to Florence.

It is not too late for me to express the
hope that this new year may be the most
fruitful of your life, and that you and
Mrs. Speer may be wonderfully comforted
by increasingly intimate converse with the
Friend that has no equal.

Yours very truly,

William Anderson

PRESIDENT:
WILLIAM PHILLIPS HALL.
VICE PRESIDENT:
R. S. MACARTHUR, D. D.

American Tract Society,

150 NASSAU STREET,

NEW YORK
RECEIVED

NOV 20 1906

MR. SPEER.

Andrews, -4.

SECRETARIES:
GEORGE L. SHEARER, D. D.
JOHN H. KERR, D. D.
FREDERIC H. ANDREWS.

LOUIS TAG, ASSISTANT TREASURER.
JUDSON SWIFT, D. D., FIELD SECRETARY.
TELEPHONE 4440 BEEKMAN.

My dear Robert.

I am glad to know you are home. I have tried to see you but am very busy, so I will write in odd moments what I wish to say but please do not let this letter get out.

First West Point: I regret to say that the religious work there is in bad shape. The new chaplain has the enmity of the whole battalion, besides the women of the post, which is a bad combination. He came to see me Saturday night and talked until late telling me his troubles. I have been going up every other Sunday, ^{also} Oct 13th, helping them out and trying to pacify the cadets.

Chameley Fenton is back from the Philippines at the Point as math. instructor. He has taken the leaders Bible study class and is doing fine work. He is a splendid fellow. I told him I was standing up for the Chaplain. He said "Don't do it - you cannot help him and you will just hurt yourself." He is really worse than Shipman. He has no tact, and is a complete failure, except in looks.

It injures the Association work, and we have to stand right alongside and help until something turns up.

Second the Tract Society. I got out detailed reports of every department, and last Monday night Mr. Hall invited the Executive Com. to dinner and spend the evening, and we went over every department. The result was they decided unanimously to sell the building, and on my report cut out different departments which show when finished a saving to the Society of 15,000 to ^{annually} 20,000. I think eventually over that. The Ex. Com. for the first time in years had a full report of how the Society stands. I speak very guardedly to you, it means very soon a change. You understand what I refer to.

I was afraid of that meeting but everything went smoothly, and I breathed a sigh of relief.

Don't fail to remember the West Point work in your prayers they need all the help we can give to keep the work from sinking.

I have to be very guarded about anything the Post affairs, as you know how strict Army life is, but it is no secret how the Chaplain stands, but I would not want it to get out as coming from me.

I will try to see you soon.

Ever your friend

Will you say to your people that when appointing ^{Fred} anyone from the Tract Society to any missionary conference to name others or myself. It belongs to Dr. Shearer's department, but it has better brotherliness.

Andrews, F. H.

Aug

818 CENTRAL AVENUE
PLAINFIELD, NEW JERSEY

My dear Robert,

We have been thinking of you and Mrs. Dyer as this Christmastide approaches, and naturally our thoughts turn to previous years which loved ones celebrated with us, who are now among the redeemed in glory.

I wonder if He does not, when we are celebrating the day here, take the little ones newly come, and tell them lovingly of His childhood days in Nazareth; of those hidden years which we so often have wanted to know about, but of which the sacred story is silent!

Perhaps my imagination is entirely wrong, but it would seem natural for Him to do so, wouldn't it? It would be just like His loving way. At all events the day will be brighter and happier for them there, than around any tree we could decorate.

What a lonely place this world must be without Jesus' friendship, and what a hell it must be in the next without it!

I have enjoyed Towells books for the past year,
and finding one which was very helpful, and
not being able to get it here, sent abroad
for a number of copies of "Thinking for the People",
and Mrs. Andrews and I have sent you a copy
which I feel sure you will both enjoy.

I wish to thank you for all you have been
to me. I am in a continual state of
obligation to you for your inspiration in
the work, for your words of encouragement, and
for your friendship and love which I prize
immeasurably. I cannot see as much of you
as I wish I could; we are both very busy,
but there is a friendship that does not necessarily
need the continuous personal touch and presence,
to keep alive, but it exists because it is real.

Mrs. Andrews ^{and Louise} love me in love to both Mrs.
& peer and yourself, and for a Christmas, not
what the world calls "merry", but one full of
joy and peace.

I am ever your loving friend
W. Andrews

RECEIVED

818 CENTRAL AVENUE
PLAINFIELD, NEW JERSEY

JAN 5 1907

MR. SPEER.

My dear Robert.

I recie Harry Grant's invitation and I do not know whether I can stay Wed. Dr D. says it is in his deptmt and I can go if I like.

He knows that I have been placed here with a view to change, and while professing great friendship for me, is doing all he can to down me. His schemes would rank well in Tammany. I am in an unenviable position trying to carry out the reforms determined on, and there is so much underhand work, I do not know whether or not I will be blocked.

I will work along and if I cannot accomplish anything, will get out and let the Society go.

What astounds me most is to see the
rivalry, scheming, and jealousy
in a society organized for the advancement
of the Kingdom of God.

I have been a member of business
exchanges all my business life, and
among Godless profane men I have
seen more frankness and honorable
treatment than I have seen exhibited
here.

Walter and I are on the most
friendly terms. We work along splendidly.
I am writing you in confidence to
let go some bile. I do not let
anyone else know it.

I did not know the Society was
in the shape it is when I came into
it, and with most strenuous work
I think I can see how I can get
it on firm ground, but I confess

I have grave doubts, if a certain one
is allowed to have anything to do with
it. There is a great fascination in
pulling an inhabitation like this out of
the mud onto firm ground, that it may
be useful, but one needs all the help
possible.

To give me for filling your ears with
my ~~old~~ woes, but I am relieved.

Sincerely
JH Anderson

RECEIVED

JUN 1 1907

FREDERIC HAMLIN ANDREWS
150 NASSAU ST., NEW YORK

MR. SPEER.

1907?

May 31st. 197.

My Dear Robert.

I spoke to you when at Columbus about a work we are planning, and in which I want you to have a part.

Fenton and I are very anxious that a great work may be begun this Fall at West Point, and we are inviting some Army officers and a few outside friends to join us in a prayer circle.

I am writing to about 30 picked men in the Army, scattered from Cuba to the Philippine Islands: men who were deeply interested in the Christian work when cadets: I am sending to each a copy of Gordon's "Quiet talks on prayer" and asking each to pray for the Northfield delegation from the Military Academy, both before and during the Conference. This will have a stimulating influence on their own Christian lives, and have an influence on the delegation.

I want you to join us, and let us be satisfied with nothing short of a great revival up the river among officers and cadets.

We have in the number such men as Leeds 1903 who inaugurated the Bible study work. I have a letter from him, in reply to my request, very glad to join us. He is in New Mexico where he has been ordered by the Government for Tuberculosis. Five men at Vancouver Barracks, will form a little circle, among them Titus and Westover. Barber at Fort Mason California will be another center. Kingman and Howell at Washington Barracks will be

another circle. Maddox, Minick and Hoyle in Cuba. Shannon and Mc.Kell at Manilla another Etc.

You see they are gradually getting a little nucleus of Christian men in each of the barracks.

I dined recently at the home of the new Superintendent, Col. Scott, who is a grand-son of old Dr. Hodge of Princeton. I know the new Commandant very well also. Why should not these men be swept in too?

I feel sure that if such a work was started in one of the most unlikely places, such as West Point, that other Colleges would catch the contagion.

You see we are thinking great big thoughts, but we have warrant for it in that we have a great God who has promised great big things. I know you will join us. We are asking only a few outside of the Army. I hope you will arrange to give them a Sunday at the Point in the early Fall to help along.

I will be greatly surprised if we do not have a delegation from Annapolis at Northfield at the coming Conference.

Pardon the long letter. I know you are deeply interested.

Sincerely yours,

Fred

Andrews, F. H.

PRESIDENT:
WILLIAM PHILLIPS HALL.
VICE PRESIDENT:
R. S. MACARTHUR, D. D.

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JUDSON SWIFT, D. D., FIELD SECRETARY.
TELEPHONE 4440 BEEKMAN.

RECEIVED

AUG 27 1907

MR. SPEER.

August 26.1907.

Mr. Robert E. Speer.
#150 Fifth Avenue. New York.

My Dear Robert.

Replying to your letter, I would say I have written to Earl to get busy and find the Cadet. I feel that your personal work with the cadets will be of great advantage. They will probably be in camp, as the repairs on barracks are not finished, and you will have an excellent chance to get close to them.

Earl and I had a long talk about the needs of the men, and we are going to work for a more decided stand for Christ among the men. This has worried me greatly in the past, but I have hoped for it, and I think that, now the work has solidified, it can be carried to a higher standard. Much prayer has gone up for it, and we are looking for great things.

I wish you would do much to encourage Earl Atkisson. I found him discouraged, as the work is very great. It is a heavy load to saddle on a young fellow who has had no experience, and I have found every President of the West Point Association - he is the sixth - in the same way. Give him a good boost.

I would like you to speak very kindly to a man by the name of Davies. You will know him by his brick-red hair. He was at Northfield. He needs our help, and I know that a little attention from you will go a great ways. Speak to Earl about him, and tell him I want you to meet him.

I have just received a letter from Chauncey Fenton, from his home at Lowellville Ohio, saying that his mother died Friday last. I knew she was ill, but did not know the end would come so soon. I am sure he would appreciate a line from you. Chauncey L. Fenton Lowellville Ohio will reach him.

I will remember you in my prayers next Sat. and Sunday. I will be at Eagles Mere.

You may be interested to know that Louise, and Prof. Young of Cornell won the tennis tournament in doubles at Eagles Mere.

Sincerely yours,

F. H. Andrews

Young Men's Christian Association

UNITED STATES MILITARY ACADEMY

WEST POINT, NEW YORK

RECEIVED

AUG 27 1907

MR. SPEER.

August 24, 1907.

Mr. F. H. Andrews,

New York City

Dear Major:

I got back from the
Practice march at 12:30 to-day, and
found it impossible to write while
away. Mr. Speer wrote me and it
is alright for Sept. 1st. I am sending
a letter to Mr. Macfarland as I said
I would.

Daines came back sick with what
may be pneumonia. I think he will
be alright. Schulz has gone home on
account of very serious illness of his brother.
I expect to do lots of work the
next three days and am not worrying.
Hope you are not very lonesome, and
thanking you for taking the bother of the
letter, believe me, W. ever,

Earl (H. Kisson)

818 CENTRAL AVENUE
PLAINFIELD, NEW JERSEY

Saturday Evening
August 22 1908

My Dear Rob.

We were all greatly disappointed that Louise was unable to go with Mrs. Hammer's party to Diamond Pond, as arranged, but Mrs. Meigs was certainly guided aright in preventing her going.

She has been a very sick girl this week, with, what Dr. DaCosta calls, broncho-pneumonia. His care and skill have saved her from a severe illness.

Her temperature to-day is greatly reduced, and on the mend. We hope to be able to get her hom in another week or ten days. I have been to Pottstown twice this week; Every one has been most lovely to Louise. I say without hesitation that Mrs. Meigs is one of the finest characters I ever met. Heaven may have some more perfected, but you cannot find any such in the flesh.

I hear that you are going to speak in our church this Fall. If so we claim you as our guest.

Will it be too much trouble for you to go to the post-office and mail to me any letters and cards you may find sent to Louise. I know there have been some sent there.

With kindest regards to Mrs. Speer, and love to yourself, I am

sincerely yours,

Fred

Wu Shou Please bring letters about
Erning - (from India) on Friday,

Mom

"Love of the truth." - not in 1875.

Disturb - says that 2 Counts + 1 other one + the New Count

Documents we can't have that. Justice & Justice

What you have seen in the past, after this.

Can you do better than present one in 1875

I can't but include from 1875, as well as you know of the date in
1875 about the 'justice' in London.

"Remember Jesus Christ" ~~to the~~

You have two paragraphs on pages 32 + 33 in which you speak of the Holy Spirit, quoting the Savior ^{in 1678} in John 14-26 + in 16 chap, as to his causing his brethren to remember him. But you put things wrong end foremost. You make a rule for living, and make the keeping of that man-made rule a test by which we are to know whether the Spirit is doing his work in us or not. Now no test of that kind can be found in the N.T. Those in whom the Spirit dwelt knew they were so induced, for they had personally, knowingly, definitely, received HIM in his fulness. See 1 Cor 2-12. 1 John 3. 24. and 5-7. They would no more make a rule to test the Spirit's indwelling than they would try to test the Father's Providence, or the Son's mediation. For the Spirit is GOD and therefore Supreme and Perfectly Efficient + believers live by Faith and not by Testings. There is nothing in 2-Tim or elsewhere to make it obligatory on any one to keep thinking about the earthly life of Jesus previous to his ascension. From your stand point which is that of one who has not as a definite and epochal experience submitted to the HOLY Spirit, and consciously received HIM in his fulness as Sp20 received him at Pentecost; your advice are appropriate and well put. — But they condition character on self-effort and in a subtle and deceiving way teach salvation by works. The only self-effort that is

approved in the N.T. is repentance, denying self, making your bodies a living sacrifice, yielding yourselves unto God, believing, receiving, freely, - and then spontaneously obeying the indwelling Spirit. - "If ye are led by the Spirit" "ye are not under the law". Gal 5-18 And if not under the Divine law certainly not under a man-made law or rule.

You put words in the mouth of Jesus that he never said to Philip or John 14, and then ground an invented meaning for Christ, words on those creations of yours. Page 164. Christ supposed "gentlemanliness," never kept him from uttering needed truth to those he addressed - It was not "gentlemanly" to say to Peter "Get thee behind me Satan," or to call Herod a fox, or the Pharisees hypocrites, or to tell Jews in general "Ye are of your father the devil." - Jesus never assumed the role of a "gentleman". That is a character that descended to us from the manners of love-love knights of the middle ages - He told Pilate that he was born to bear witness to the Truth - which is not always "gentlemanly" to do.

The cause why Philip had a "Problem", Pages 157- to 185 was because the Holy Ghost had not yet come to him or to any one to put ^{him} right as to the Christ question. And the reason why people today have unresolved "problems" in religious experience is because like the 12 at Ephesus, Acts 19, they have not practically heard that the

Holy Ghost has come). For He teaches all things, John 14-26 & "guides into all the Truth." 16-13.

In your chapter on the New Commandment, page 244 you say "How great is the need of this Commandment today? How greatly we need to 'learn to love one another'!" This is because the Pentecostal Baptism is practically ignored by teachers of religion generally, and its necessity scarcely ever insisted on. The Pentecostal converts did not need to 'learn' that lesson. Because they were filled with the Holy Ghost they were filled with LOVE, and they loved spontaneously, and there was no "shortcoming". — You would teach it by the letter, and so you give an extract from the letter of John's epistle, ch 4-7 to 21.

But "the letter killeth, but the Spirit giveth life" 2 Cor 3-6. The letter can only say 'you ought.' It is the Spirit only that gives power to make the ought a fact. — You say so much about the life that Jesus lived previous to his great acts of mediation, and so very little about them or their consequences that it amounts to an ignoring and contempt for the greatest gift God ever gave to man.

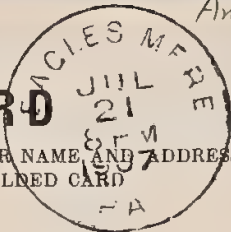
- 1. "Remember Jesus Christ," how that his humanity was pro-
- ceeded by the Holy Ghost. Matt 1-20. Luke 1. 35.
- 2. "Remember Jesus Christ" who did not preach a sermon nor ~~work~~ a miracle until he was at the age of 30. Clothed with the power

Andrews, Louise

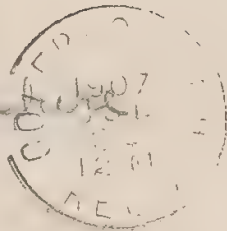
PRINTED MATTER

MAIL CARD

WRITE ON BACK OF THIS CARD ONLY YOUR NAME AND ADDRESS
PUT RUBBER-BAND AROUND FOLDED CARD



Mr Robert Speer
Diamond Pond
New Hampshire



Published by D. Kehler & Son, Made in Germany.

This side is exclusively for the Address.

Scattergood Cottage.

Dear Mr. Spurr,

We all love Eagle's view
ever so much. I met Elizabeth Barley
quite abruptly last Friday ~~was~~ were
at the ~~of~~ ^{the} lake and it accidentally
splashed. E. B. was on the bow of her boat
and gradually we introduced ourselves.
There are a lot of fine young people up
here and I hope to have a fine summer.

Mr. Spurr if after you are rested from
your work and have some time to your
self would you mind sending me a
copy of that piece of poetry about the
amulet it was splendid. Hoping I have
bothered you and if you will excuse this, I remain

Your former admirer
Wm. Scattergood

Anonymous
no date

W. Robert Speer,

Dear friend -

This is the last message
before the Saviour comes. Under it will be
two classes of people, one having the
mark of the beast and the other
keeping the commandments of God.
Found in the Holy Bible, book of
Revelations, fourteenth chapter,
ninth verse to the fourteenth verse.

Nations and people have
been misled to keep the first
day of the week Sunday, as the Sab-
bath day instead of the seventh day
that the Lord commanded kept,

which is the Holy Sabbath day.

Ezekiel, twentieth chapter, part of
the twentieth verse reads "More over also I
gave them my Sabbaths to be a
sign between me and them;" and
the twentieth verse of the same chap-
ter reads "And Hallow my Sabbaths
and they shall be a sign between
me and you that ye may know
that I am the Lord your God."

"The earliest recognition of the
observance of Sunday as a legal duty
is a constitution of Constantine 321 A.D.,
enacting that all courts of justice,
inhabitants of towns and workshops
were to be at rest on Sunday (ven-
erabili die Solis) with an exception of
those engaged in agricultural labor.

Constantine like his ancestors
was a worshiper of the sun.

The first had for ages been de-
dicated to that worship, and from
that fact retains the name Sunday.
But on acknowledging Christ,
Constantine refused to surrender
the venerable day of the sun:
and brought it with him into
Christianity, and thus it has
been handed down to the
Christian Church.

The Papacy is one of
the great apostate religious movements
this side of Paganism. It adopted al-
most all of her forms and ceremonies of
worship. It accepted and enforced
the Pagan Sunday as its day of
worship and repudiated the

RECORDED

MAR 5 1902

MR. SPEER.

Friday afternoon

Mr. Robert C. Speer. -

Dear Sir, - Will you kindly write an article for the "Record of Christian Work" on "Marriage" giving your opinion on some of the following subjects. - 1st Does the fact that a man and woman devotedly love each other indicate that the love is God given? How can one know the love is pleasing in God's sight?

2d Your opinion on the love between a young man earning \$900 a year and a young woman belonging to a family of wealth? and the love between two who are poor in the world's goods, no prospect of anything else the man rob.

and industrious the woman strong
and willing to spend her life working
for the man she loves. Would it be
more pleasing in God's sight not
to ask this young woman to share
his life of poverty but to leave her
to some other man more fortunate
in worldly possessions?

As a young man any right
to tell a young woman of his love
and if the love is mutual to ask
her to wait until he is in better
circumstances as he expects to be
sometime. Perhaps in five years or
would it be better to wait until
one has sufficient money to
marry as soon as possible and run
the risk of being considered a
trifler and perhaps who knows of
breaking the girl's heart if she truly
loves. As she would not know of the

man's love and perhaps worse her utility at the
time. In knowing when one's love
is in accordance with God's will
is it when one's love is sorely tried
and found faithful?

Mr. Spur, I have heard you
speak and know you give every
subject thorough consideration, an
article on this subject as soon as
convenient for you will be of untold
benefit to some readers of the
above mentioned magazine.

I am poor, I love one very dearly
for whom ^{my} work would be too hard.
that is why I don't wish to know if
it would be pleasing to God to tell
of my love with no prospect of marriage
for some time or is the fact that I
now cannot afford marriage show
that it is not according to God's will?

Please write what to ask for the

Anonymous

RECEIVED

JAN 7 1909

New York Jan 5, 09.
Mr. Robt. Speer -

Mr. Speer,

City,

Dear Sir -

Last Sunday night
a young man who was
tired of life ^{and} who had
thought of giving it up,
heard you and was helped.

He said he was coming
again next Sunday night.

May God help him more
through you ^{and} save him
is my prayer.

His friend

Anonymous "A Mother"
n.d.

RECEIVED
My dear ~~Mr~~ ^{Mr} Speer, -

I am ~~very~~ ^{glad} you are announced to write for ~~Mr~~ ^{Mr} Speer. Times upon the topic "A Man's Durations," and that I am invited to ask questions for your consideration there.

I have a son, a clean manly fellow doing college work. I have tried to live the Christian life that I wish him to live, and to maintain the clean moral ideals that I have wished to see him realize in his life. But to my dismay, I am not receiving the support from Christian men in the church - the leaders I mean, nor in the schools my boy has attended - Again among the leaders

I mean - the teachers, that I feel
I have a right to expect you
to demand from them. And
as a consequence, while my
boy, still in his teens, out of
regard for my wishes con-
forms his conduct to the
standards of his home, he
frankly tells me that he
does not see "the harm" ⁱⁿ ^{some}
the things that I have taught
him to shun. For instance, I
have prayed that he might
keep his body as sweet, and
clean, and as free from

questionable appetites and
habits as his father must
have done. But he says to me,
"O, I don't see any use in
smoking, or using tobacco,
but I don't see any harm in
it. People who are as good
as any body, and better than
I am, smoke." My Sunday School
teacher, who you know, is a leader
in every thing that is good, in
our church, an elder, and
a "charter for missions," smokes
and goes to theatres and
operas, and he and his
family go to dances and

play cards and have a
good time." Two thirds of the
boys in my S. S. Class smoke
and Mr. — gives smokers
to his class. He does not
agree with you that drinking
is an undesirable thing
for boys and men — nor
does Mr. — nor Mr. — "

"Drinking? — — O, there
is no use getting excited about
it. Men will have it, and
let them do as they please about it.
You can't stop it." "Yes, I know
that half the boys at our class
banquet both this year and

last, drank "liquor, but
not more than half of those
who did drink, got really
drunk." "Yes, one of them
this year did roll around
on the floor, and others
were pretty near there, but
it was no body's fault. They
ordered their own liquors,
and this is a free country.
— but it was a mess, all
right." — "Why, the authorities and
the faculty don't care anything
about it. Half of them drink
themselves. Why, the principal
of the — school is known

by every body to take too
much our Sunday and
various occasions. My
Professor in _____ often
remarks in class that he
took a glass of beer, here
or there, and only last
fall, in a reference to the
temperance question, he
smacked his lips and said
he wished he had a good old
glass of beer right then, in
ridicule of those who would
banish liquor from our

land. O, the Faculty does not
care what the students do. They
drink themselves."

This, Mr. Sprer, is the kind of
thing that Christian fathers who
try to lead their sons to choose
the clean, good life, have
to meet all the time. I am
not afraid of the influence
of the avowed non-Christian
man, nor of the coarse,
dissual man, upon my
boy; but to my sorrow, my
experience proves that the
self-indulgent church man,
who walks into leadership

with his bad habits, and all
flaunted in the face of the
man who wants to lift the
standard where Christ would
have it maintained, is a
man to be feared; because
my boy credits him with as
much honesty, and sincerity,
and intelligence as he credits
me with; and he therefore argues
that it is a question of judgment
and that since I am so greatly in
the minority, I must therefore
be the one who is in the wrong. It
must be ^{by thinking} that I am narrow and
behind the times, and unable
to understand the position of
a young man in this day.

Mr. Spru, men today are
 professing to make supposed
 to be making what men
 can do to promote the King-
dom. Should not every local
 company of Christian men
begin by cleaning up?
 Should they not talk over among
themselves, at least, the desir-
ability of lifting the moral
ideals and customs and
habits of Christian men?
 My boy belongs to a men's
club in our church which
 has an attendance of twenty

or rightly, at its meetings, ^{they} would put it. Let us put it
have very enjoyable where we know Christ puts
social intercourse and it. Let us demonstrate, each
their programmes are ⁱⁿ in his own life, the kind
upon subjects pertain- of life a Christian man
ing to the interests of Chris- will lead when he is
tian work. But no man in earnest about it. Let
ever puts his finger upon us not smoke, and let us
the sore spots, right in brain our boys to let tobacco
their own body. No man alone. Let us not drink
says, "Men, let us men in the social glass, and let
this church put the standard us brain our boys to down
of personal conduct where it. Let us not play games
our noblest and best ideals for prizes, either in kind
or money, and let us brain our boys to know

But the social gambling
of our parlors has in
it a tendency to wrong
rather than to right doing.

Let us own here and
now resolve to put into
practice the splendid
ethics of the faith we profess.
Mr. Spear, can you put all
this, and more into your
"Frank talks" with men? Some
how, some where, some
time, some body must
dare to bring men face
to face with their own
personal, individual positions

13
in this matter of high,
clear, unselfish,
non-sensual living.

May - be the Master
calls you to dare to do
this. I appreciate the motive
of wisdom that may de-
ter you, but some body
must dare again to chal-
ange men to clean living.

^{sort of thing}
This is, I believe, the old
explanation of "The Church's
failure", its "losing ground"
etc. Men want the real
thing, or they do not want it
at all. At my boy's Class

banquet this year, some
of the drunk that were there
were three or four leaders
of the Y. M. C. A. and the
Christian Association
that enrolls "ethical" mem-
bers who support truly worthy
enterprises. The very student
who sought out my boy
and secured his member-
ship in a Christian organ-
ization of the University, was
at the banquet, and was
drunk. The facts are, no
high moral standards
are maintained any

where abstemiously, to sup-
port the efforts made
in my home, to hold right-
ideal before my boy. There
is "lots of talk" but little
practise, ^{in many personal matters,} any where - even
among to be at of our
Church men. We talk,
and we work, and we
give money, but we
do not live our faith.
Instead of being "separate"
from the world we want
the world, and we want its
frivolities, and its indulgence,
and its society. And to still
we allow the world, ^{to fix standards for us, and} to exploit

16
us, and to flatter us into
thinking that thus we are
big and broad and brotherly.
I want my Church to help
me to lead my boy to clean,
sweet living. I want it to
to sustain me, that my tasks
will be easier. But in all
truthfulness, because of the
example of its men, it does
not do this.

I want the School and
all its influences to help
me; but because of the in-
fluence of its teachers, the
lack of moral standards en-

forward at all ¹⁷ functions
that represent a relation-
ship with the school - because
of this "don't care" spirit, that every
student translates into as
much license as he may
care to take. The school, in
all sincerity, ^{in these matters} does not help
me. And this great univer-
sity is not exceptional
nor alone in this. Surely
some body must begin to
be explicit, in showing
the place for men to begin
to co-operate in establishing
a Christian influence, that-

will have ^{18.} power in the
world. The leaders among
Christian men in our
Churches and schools
today, are commonly
taking too low a standard
in matters of personal conduct.
They are not avoiding "the
appearance of evil".

Forgive me, if I am
talking too much of your
winn in this affair, but
help in this matter if
you can. Sincerely yours

Dear Mr. Sprer

I am not sure that I do right in sending you this unsigned letter, but its statements of fact are so factual, that they would fit almost any where.

I have quoted my boy's words too freely, to be just. I find in doing so without his permission, if I use my name. He spoke them to me in the intimacy of our home with no thought of their going beyond it.

But it really does not
matter who said these things.
The the thing that matters is
that they are all true - really
true, as you will have no
difficulty in knowing, if
you should be led to in-
vestigate. This letter is
written that it may, in
a new way, perhaps, lay
this question of standards upon
your heart, that in your own
strong way you may do some-
thing to lead men to be abso-
lute in living up to their best
thoughts. - A Mother.

Mr. Robert E. Speer
Board of Foreign Missions
156 Fifth Avenue
New York City.

Anonymous

"Sister in Christ"

April 2 - 1914.

Robert E. Speer -

Dear Brother, I may be asking you an unusual thing but I want you to believe that I am asking in all sincerity and because I don't know what else to do.

I have heard you speak and I believe that you are laboring in earnest in your work and the bible says that the fervent earnest prayer of a righteous man availeth much; that where two or three are gathered together they may ask what they will and shall receive: and that nothing shall be granted them unless they are in agreement. When our loved ones are sick, Godly people get for them the best medical attention we can command. When they are in such a way that they are not trying to do so much for them, I am asking for your

... in behalf of my brother, but whose name I do not
think it necessary to give you - as surely God knows and will
to help him to make a new life for himself among his fellows
and to keep his short comings ... can within our own
means. He was called Beck by his school mates and that will do for
a name. Twice you ask God for his conversion where ever he may
be and if it be not asking too much, that he may be restored to us
again, for he has disappeared and we cannot find him - For so much
want one more chance to help him to live a better life or thought
of one being all we could but neither we were not.

His difficulties have come mostly through his careless easy going
ways and through his tendency to make friends too easily.

That seems a queer thing - doesn't it - but easily made friends is often
a good friend to have and it was unfortunately so in his case.

He was a little and ... and was always full of
sunny ways and jokes and was good hearted and generous to a
fault and easily led and for ... the opposite sex. And therein was
mostly because of his errors for his ... was not of the
right kind ... them to ... befall

... He was a football favorite - ... coached
the ... team was petted by his ... to make his

... so he could surely play with ... and petted so much
away from home that he was ... correct

... Things which might have been a blessing were turned into
... But I am afraid he did not realize it
then as we do now.

He had a position of some responsibility and his first real money
trouble came through his signing for a man who was too much
intoxicated, or who pretended that he was, to ... himself, and
my brother, in his easy goodnaturedness signed for him though

that it was against the rules - The man was dishonest and
my brother had to make good the loss, which ...

He was frequently needing little odd helps of money as he
was as careless and easy with his ... with everything
else. I am telling you all this hoping that ...
your sympathies the more deeply.

We feel now that probably we should not have allowed him
... on away from us but there was nothing for him
to do much work ... and he was advancing in
his work.

But now has come the greatest calamity of all and that is why I am writing to you.

Again through carelessness the _____ and money for which he was responsible he allowed to be run in such a loose careless way - that five or six who had no right to - he allowed to handle money and to go out and come as they pleased in _____ course the accounts were short, not much - he didn't even wait to see how much. An auditor was called in and because he didn't

_____ have any further burden on his account I suppose (though why the poor boy thought he was keeping matters _____ I can't say) but he has disappeared as I said, and we can't find him.

No one in any way connected with his work blames _____ for dishonesty - just carelessness. He left his uncollected salary behind - a very small bank balance, all the money on hand in the office and took nothing but what he wore the only other thing we can think of to do, is to write to _____ Secretaries as we can and ask their prayers and to have his nick name Peck announced and say that we want him back so that we may help him. He used to be a good boy in his school days and God might lead him to hear the message at some meeting. We shall wait a week or two and then do that next if nothing _____ itself.

I will write you at once if we hear from
you.

In the meantime will you, as a man near to
God and one who is working to bring souls into
his kingdom keep us with your prayers.

Forgive me for withholding my worldly name,
I do it only for my brother's protection.

A sister in Christ.

Newport N.H. March 13th 1891

Mr W.R. Moody

It is noticeable that the last issue of "Record of Christian Work" is aiming to create pro-Japanese sentiment & in that contemptible manner notions attack on Russia.

— The Russian Nation is today the most Christian nation in Europe.

— England professes to be the most Christian nation on earth, but all well-read intelligent-people know well that England is the "Potter" of all the nations of the earth.

— We all know well that it is "Old England" that has "Brewed" the war between Japan & Russia — we all know that Japan is a contemptible nation but if England can stir the

the Restoration of Japan or the
Mohammedans of Turkey &
massacre the Russian or
for that matter the French
or the American or the
South African Republic
then it will be done: if thereby
"old England" is "enriched" and
her claims to Empire extended.
Has not the Russian Empire
as good a right to seek an
entrance to the oceans for
commerce, as any other people
in America we have an
extended sea-coast, & have
all the nations but Russia
has she not a right to seek
access to the seas for commerce
Russia is shut up in the
northern regions with only
the frozen Baltic & give
access to the oceans. Why
has Russia not a right -

to ask China for privileges
to access to the Pacific Ocean
Every intelligent man and
woman in America knows
all about the instigations
and iniquity of England
in the years that we just
look back to the Crimean War
Russia might - than have
had access to the Mediterranean
Sea but for England who
fought to establish the
Turk and, the Sultan and
Mohammedanism - who fought
for all the missions that
Turkey has ever committed
in Armenia or Syria or
Macedonia - Long ago would
Turkey have sunk like
any other rottenness if Russia
had been not smitten by
old England who cared
not for any atrocity - if she

could but acquire territory:
There are millions of people
who would rejoice to see Russia
break through English lines
of domination in India.
England fears it — and so
has instigated and helped
Japan's attacks on Russia.
For these reasons alone —
— of the Proprietors of
professed religious papers
and magazines in America think
they will "fatten" any, by being
the "bols" of English intrigues
and Japanese heathenism
in this infamous attack on
the most honorable nation
in Europe or Asia. You
will all see your mistake
ere long. — The class of
people who patronize any
Christian deceit work, are
opposed to such iniquity —
as will ere long all our
Subscribers —

Anonymous

"A very humble servant of the Lord

RECEIVED

APR 21 1908

Mr. Spear.

Mr. Robert E. Spear -

Dear Sir

With many prayers and with a sincere desire to speed the time when the gospel shall be preached in all the world, this matter is submitted to your notice - It might be called a plea for help for those who long to give but find the hindrances in their way too great for them to overcome - It embraces probably a number in every church & these no doubt are mostly women - since a man seems to be less sensitive than a woman to the opinion of his family - As you will know many women have no way of earning money, being too busy with household cares to have the time or strength to do more than is required in the daily round of home keeping - But they love God & by early training & much pondering

on God's word while at work, they feel a longing
strong & compelling to give to missions. The %
carefully set aside with prayer & self denial
is ready - say 50% is taken to church - It may
not be the day for giving to missions. But
supposing it is, the trying thing is to send it on its
way - for John sits at the head of the sea
& Mary at the extreme end - I am talking of us,
really poor people - you will not deny that Mary
has a right to put her own money in the
contribution box - & she knows that she has a
right, but she also knows that John does not
believe in missions - particularly foreign missions
& she thinks with dread of the walk home of
the tone in which he will conduct an examination
as to the way she came to be so flush with
money - It is not her first experience & as

* She well understands that the quick eye
of her husband has taken an inventory of
the contents of the plate as it passed him & she
imagines that he is even now preparing a
scathing reproof on the folly of such waste.
- She sadly tightens her hold on the coin
which she has ready & with a heavy heart re-
turns it to the Lord's purse - on her return
home - Here comes in another common, alas
too common difficulty - Being poor & still
having this money on hand, which she
would very gladly have put out of her power
to use - she is tempted to - & does borrow
it for some household need - Alas it is a
vain hope which she cherishes that she will ever be
able to get and restore it to her fund & "to have it all in
thee" - "Sorrow" comes up like a specter for days - This is only one form

is suffering given as an illustration but they could easily be multiplied as in the case of those who cannot often get to church but might send an offering by a careful child were there an easy place to deposit the carefully saved coin or bill. There are two Presbyterian churches far apart, each of which has a box marked as for Missions. one is in the vestibule & so is more handy. The other is in the back of the church. You may ask Why not send by mail but the difficulty of a busy housekeeper in getting the right address & a postal order are very great - since only at certain hours can postal orders be secured. You may not think this a statement of truth but I know of what I write by experience & at this moment am regretting that I cannot at once put in some money (not a great deal) that belongs to the Lord for fear I may be too greatly tempted to use it - Surely every Pres. church might have a small treasury where the poor widows of this day could drop in their two mites - or any one rich or poor could at any time drop into the Lord's treasury such sums, small or large as it is their hearts desire to give where The Master & The Master only

I can note the gift & bless the giver - Should every Pres. one
in our land have such a boon & in that way gather
on an average, say only \$100. a year from the small givers
who give their prayers with their gifts it would surely be a blessing
It is not necessary to sign a name - only this is one of
the number & knows of what she writes it is the expression
of a longing desire & is submitted to you in the hope that it
may bear fruit & bring relief to many who long earnestly to have
a share in the blessings which come from God to those
who obey his commands - one of which is - from our
blessed Lord - Give - & he adds "it shall be
given unto you"

Yours in Christ -

A very humble servant of the Lord

To Speers :-

Dear Sir: -

I do not believe in anonymous letters as a rule; but I wish your attention to be called to some matters, and I do not wish to be identified with the information.

Very soon now you and your collaborators will be holding Student Missionary Conferences and meetings etc. Student-volunteers. Of these I would speak.

Cannot your leaders more strongly impress upon that young people the necessity of self control - self development along everyday lines?

For instance I know of one
volunteer who is most un-
kind to her aged parents.
She talks ~~so~~ cross to them
if they fail to criticize or
oppose her in any way - or if
their mannerisms in any
way offend her sense of pro-
priety. They are fine Christian
persons - ^{trying to hear this & say nothing to others} - and she professes
to love them, but has this
ungovernable temper, or in-
patience of feeling, of superior-
ity or being herself always in
the right. I know she is
hurting her own character
and is not ^{trying to overcome}
her self ^{not doing} - ^{she is very much reacting} besides hurting her
influence and class who are
doing most for her.
I know another who is
unkind - in the everyday
courtesies of life. She
fails to keep appointments,

loses others belongings,
does not reply to important
letters or requests — and
just seems to think it
rather a joke than a fault.
And I could give other
illustrations, but these give
you what I mean —

To send these young women
to preach Christ — to others
when they are so prone to
seek to make ~~an~~ ^{no} effort
to be rather than to do —
would to me be a grievous
error. They go to meetings,
conferences, & come away so
unimpressed ~~with~~ ^{by} what they
have heard. They are full of
the needs of the teacher —
and have no consideration

For those nearest to them.
When I see these traits in
the volunteers I fear they
have gotten a romantic
idea of the situation and
not a spiritual one.

I do not mean to criticize
methods used or results
obtained; but do let me
urge upon you to impress
upon the minds of these
volunteers their true
position before God
when they are cruelly un-
kind to friends & acquaint-
ances & parents.

Resy.

One who knows &
cares -

RECEIVED

OCT 19 1908

Mr. Speer.

Robert

375 Grosvenor Avenue,
Westmount,
Montreal.

OCT 19 1908

Sir,-

I have now in course of formation a collection of the autographs of the notables of our times, and as such a collection would be incomplete if your autograph were not included therein, I would ask you to pardon my troubling you with this letter.

This collection will be composed of the autographs of those celebrated men and women whose names are inseparably united with the marvellous progress which has marked the past two or three decades, and as a nucleus of such I have written to, and received the autographs of a number of representative men and women, a list of whom I beg to enclose herewith.

Would you kindly send me your esteemed autograph that I may have the privilege of including it therein?

Pardon, Sir, this request, (for which my best apology is my anxiety not to omit any celebrated name,) and asking you, in advance, to accept my most cordial thanks,

I have the honour to be,

Very truly yours,

A. W. Speer

Atkisson, E. J.

[Handwritten initials]

Dear Mr. [unclear] n.d.

I am sorry to hear of your
 illness and hope you will
 be able to see right, but
 I am sure at least
 three other need to
 look. I know you can
 put them in a line and
 when you see
 back of me I will
 be able to see the
 visible part about
 starting your. But
 I am sure you will
 be able to see what
 I mean. I am sure
 you will be able to
 see what I mean.
 I am sure you will
 be able to see what
 I mean. I am sure
 you will be able to
 see what I mean.

Yours
 E. J.

Apr 18 1861

1861

Atkisson, Earl J.

RECEIVED

AUG 22 1907

MR. SPEER.

In camp near
Fishkill Village,
August 20 1907.

Mr. Robt E. Speer,
New York City,

Dear Mr. Speer

I am out

on a Procture March
and your letter just
reached me. Am so glad
you can come and
trust you to write me
I receive, very much. It
will make it longer
return.

I think we will have

Saturday inspection and
return the day after the
first, this comes at
1:30 P.M. and I am sure
the boy will like it.
I am sure this party
cost my resources are
not very great when in
the field.

Looking forward to
your visit so much
I am

Most faithfully yours

Carl J. Atkinson

Atkisson, Earl J.

Young Men's Christian Association

UNITED STATES MILITARY ACADEMY

WEST POINT, NEW YORK

RECEIVED

OCT 8 1907

MR. SPEER.

Oct. 7, 1907.

Tw

Mr. Robt C. Speer:
New York City,

Dear Mr. Speer, -
I have not forgotten that
you said you might come up some
Wednesday evening. Now, we would love
to have you, anyone you could come.
All our Bible Classes start this week.
Please tell Elliott, 'hello' for me and I
hope he is strong as ever again.

Very truly yours,

Earl J. Atkisson

Austin, W.

RECEIVED

THE OGONTZ SCHOOL
OGONTZ, PENNSYLVANIA

MAY 18 1911

Mr. Speer,

Mr. Speer

My dear Sir:

You would have felt that your words were already bearing fruit could you have heard all the commendations, new determinations which I heard upon my return. Miss Sutherland is most grateful to you not only for her own spiritual refreshment but for the uplift throughout the whole school. She asked most eagerly about your coming to us next year. Thanking you, for all,

Very truly yours, for
OGONTZ SCHOOL
St. Austin

May the sixteenth
1911


Baker, Edith Florence
Needfield, Massachusetts

July 12. 1908.

RECEIVED

JUL 14 1908

Mr. Speer.


Mr. Robert E. Speer.
New York City.

My dear Mr. Speer:-

Your sermon in the

Auditorium this morning on "Why I believe in the Divinity of Jesus Christ" was just the kind of food I was looking for.

I believe in the Divinity of Jesus Christ but the reasons for my belief I could not clearly give.

If your thoughts of the morning are in print I wish you would inform me where I could obtain them. If they are not in print,

I believe they would be a source of real help to many if they could have them for meditation.

I believe they would so much help my father and two of my dear friends to a real knowledge of Jesus Christ.

My address is 1800 Massachusetts Avenue, Cambridge, Mass.

I write and take your time only because of the real need I feel for a written expression of the faith you gave this morning.

Sincerely yours,

(Miss) Edith Florence Baker.

RECEIVED

Baker, Mary D.

FEB 1 09



Mr. Sp

8, EAST SEVENTY-FIFTH STREET

My dear Lot,

May Moody wants
me to write to you &
ask if you will pray for
Bill in his severe illness.

I suppose you have heard
that he has Pneumonia
& is very weak.

She too has been ill &
for some time could not.

be with him, tho' I believe
now she can nurse
him once more.

She want Dr. Erdman
to pray too, I don't know
him, perhaps you would
be willing to ask him.

With love to Emma,

Very cordially yours
Mary O. Baker

February 22nd 1909 —

Baker, Phoebe

7/12/-

My dear Mr. Spaulding:

7/12/-

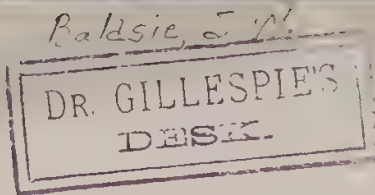
I wanted to tell you what your talks have meant to me. But I could not. As I sat here in my room quietly thinking over the things you have brought to me, I see that I owe you much, for which I must thank you.

The thought of being our lives from month to month, not dwelling over the past nor dreaming of the future, would seem to me a problem for me. You have brought me new thoughts and new inspirations and the prayer to night is that I may be able to keep fresh in my mind the ideals and inspirations that I have received from you. That I may strive to live up to them.

Most Sincerely yours

12 P.M. Sunday July 12 -

Phoebe Baker.



Dr. Lumbrie
&
Knox

Walla Walla, Wash; ^{to} 4/23, 1891

Rev. John Gillespie D. D.
My Dear Bro -

I enclose an extract from a letter sent to Rev. V. Marshall Law, an Episcopal minister, who was for some years a missionary in Japan - He seems to be an earnest Evangelical Ch^h minister & gentleman - He tells me what I was much surprised to learn that Dr. Luox, of our mission in Japan & Dr. Lumbrie are believers in the Atonement Theology.

That they throw doubt on the inspiration of the Bible, on the Incarnation, on miracles &c -

We say that the Cong^l Church in Japan is persecuted

with this "new theology," & that
Dr. Kuok & Seabrook (of our Church)
lean decidedly in that direction.

We have personal acquaintance
with them, and he's had many
Discussions on these subjects -

The writer of this letter is a
Japanese member of our Church,
who has helped in the translation
of the Bible, is a man of note -

He wrote to Dr. Low on other
matters, & this extract is only
a part of the letter -

I do not want to be an accuser
of the brethren, especially some of
whom I have so great an admira-
tion as Dr. Kuok. But I think
the Board ought to know what
kind of teaching our missionaries
are giving - and if these charges
are true, it might affect the
Board's action.

You can make what use

you know of this, or no use at all -

You may know the facts already - Some of our missionaries on the ground can tell all about it, like Dr. Ballagh, I think of Yokohama -

I know nothing save as told by Dr. Saw, & by the enclosed extract -

I came to this field the 1st of May - It is some distance & the field has many discouragements - But the city is a beautiful place of good, & in a beautiful country - If I saw here next May when the Assembly comes to Fort-Laud, I shall be glad should you visit us here. It is not much out of the way -

Yours fraternally
S. W. Caldwell

20th May 1891.

No. 12 ~~Mus~~ Mishima Cho
Shiba Ken, Tokyo
Japan

"Mr. Amerman and Mr. Embrie will leave Japan forever, I think, for the good of Japan, as they favor Universalism better than Christianity. I may hope Mr. Knox will leave us too as he also takes sides with the two others who are now leaving Japan."
Takahashi Gov.

Barbour, A. H. F.

Private

Apr. 22, 1911

MÊMES MAISONS
GRAND HOTEL - NAPLES
6° HOTEL MIRAMARE - GENÈS

HOTEL SCHWEIZERHOF
LUCERNE

22. IV. 1911.

Dear Mr. Speer,

I am glad to think that George may see some thing of you on this trip to America.

He has not yet decided on his future; and I wish to leave him quite free. That was the way my Father dealt with me. But looking back

I suggested the possibility
of his going on around
the world this trip just
to see for himself: but
I do not know that he
has independence enough
to go on alone, and he
might profit more when
he is older.

He does not know I
am writing but I

could not help doing
so to commend him
to your thoughts and
prayers.

Yours

A. H. F. Barlow

I do not know that
I shall see him again
before he sails with
Mrs J. K. Simpson on
the 29th.

I see his wisdom in placing
wise friends near me to
guide me; and I would
do the same for our boy.

He is young for his years
and he can take time.
I felt my way gradually
into medicine; had no
idea when I took my
M.A. what I was to do
next.

Our desire is that he
should be interested in
mission work, whether
he find his way to the
field or not.

Barr, John

OCCIDENTAL COLLEGE
LOS ANGELES, CALIFORNIA

OFFICE OF
PRESIDENT

RECEIVED

Nov 5

NOV 12 1900

MR. SPEER.

Dear Robert-

Here is proof- kindly send it
back to me at your very earliest convenience.
If there is no serious error please telegraph
me at my expense and I will not wait
for return - This proof is from the little
paper's preparations. The other will be
a more permanent form -

Hope you arrived in good time - old
man, you did a great work for God
out here -

Yours affectionately

John Hilli Barr

Lincoln Neb. 9/28-08- 1718 Pepper Ave.

RECEIVED

OCT 1 1898

Mr. Speer.

Rev. Robert Speer.

Dear Brother. I am a Pres'n
 minister and am soon to deliver a Ser-
 mon entitled "William J. Bryan vs. Wil-
 liam H. Taft. Which?" or "Qualifications
 Demanded by The Times of Him Who
 Would Be the President of This Re-
 public." I am asking for a Sympo-
 sium upon same subject. I write to
 ask you to write a few lines for it. It
 is likely to be published. Chancellor An-
 drews of the State Uni. has written and
 Evangelist Torrey, F. Wilber Chap-
 man, Gov. Hoch of Kan. and many
 prominent Nebraskans. Mr Bryan is

a member of same Church as my family. Write me soon if you can as I wish to finish the Symposium soon. I am, by request, to deliver the Sermon in the Second Presbyterian Temple of this City. Dr B. W. Long, Pastor.

Thanking you for the favor
I remain Yours

Byron Beall-

Some have written and mentioned the name of their man, as Dr Mathews of Seattle and Dr Chapman, who favor Bryan. While Gov. Hoch mentions Taft. Use your pleasure about this.

B. B.

Beam, Charles W.

RECEIVED

OCT 11 1905

MR. SPEER.



AMHERST COLLEGE
AMHERST, MASS.

my dear Mr. Speer.

You probably have forgotten a letter you received last Fall, about the first of October, but it is not so easy for me to forget either the time or your reply. Were it not that I feel that you are the friend of every young man, I would consider that by again writing you, I was unduly annoying.

I heard you last night and twice today. You may perhaps wonder that I did not come up and shake hands with

you after the Y. M. C. A. meeting but I do not like the possibility of breaking down in public, or even when with one other, much as I would have liked to meet you. Further the post office is a blessing to me in that I can write questions which I could never ask. Confidence, perhaps, but I cannot help it.

And now I will get down to business, hoping that I may sometimes communicate what I feel. I feel that I am no "big" runner, but Heaven knows that that I have done no great wrong, is probably due as much to my timidity and fear of consequences, as anything. Confidence is certainly shown by the fact that I have told lies, and often had thoughts of anger, jealousy, and despair, even when there was no occasion. Not, not to do wrong but to do right fearlessly is what I earnestly desire, "no help" - old women with bundles. But alas, I am afraid of being a spectacle.

One cause of my jealousy, of such it be, is a side of my social nature of which I spoke before. I have no sisters, brought up with a view (as a measure of protection against in close intimacy) that I must blush if seen with a girl or having spoken to one. I now keenly feel the lack of any girl acquaintance or friend, such as my college mates have, with whom they have good pleasant legitimate pleasure and sometimes confidences. You go in any room here and soon each feels modest.

are ten to thirty girls pictures.
There are none over mine, for
I have none. I know, to say more
than greeting to, about six. Of these
I care for simply as friends, two.
One of them I cannot say I know
well. The other is an old
schoolmate - classmate, of mine,
whom I have known, as trades
being in school, she lives in the
same town and is in the class
of 1904 at Holyoke, for about ten
years. But her people appear to
me to be always first-rate, they
are so cold - however interested
in Christian work, and she, a good
Christian; bright girl, too closely
bound to home, to wish to go out
to concerts like other girls. Even
then, her escort to and from
parties, is her brother. We have each



AMHERST COLLEGE
AMHERST, MASS.

been in College three years. Holyoke is 45 minutes trolley ride from here. During these three years I have called on her once, and once had her over here to a Glee Club Concert. Why do I not call oftener? Because, though perhaps tacit consent gives permission, it does not give verbal invitation. Why do I not have her over oftener? Because she pleads previous engagements, "to keep with the College Crowd," and in my own side I consider chaperons a downright nuisance. If when a girl is twenty one, she is not

capable of seizing up a fellow of twenty-two whom she has known ten years, than I pay to the dog with reason, experience, and all confidence in human beings.

Well the result of all this is that every pretty girl I see, I wish I knew, and if it were not for my same timidity and inexperience, would most certainly try "to pick her up". How long can this last? Either till my nerve increases. What results? or till I feel more and more totally outcast, what does this mean? Is a fellow to be condemned when his social impulse to know others of opposite sex is natural? How better this condition? Your answer will perhaps be "to seize your opportunities for meeting young ladies". Timidity, unaccustomedness to their company, are not easily overcome, I can tell you. Therefore such opportunities are not seized, or if seized, it is with fear and trembling.

And now I come to my second difficulty. This is my senior year and I must choose my link. My first chance is law, but I feel that I do not like it, for reasons which I will presently state, and think that I had perhaps better try civil engineering. My home is not a harmonious one. My paternal grandmother, living with us, though, like all the family kind to me, causes friction between father and mother. My father used to be a Baptist, but now I know not

what. Harmony is impossible.
I myself, thanks to Dr Sears,
belong to the Presbyterian Church
where I live.

Now as to how this affects
the question of my chance of a
profession. My father is a
lawyer. To start with him
would be to have an easier road
to live. My maternal grandfather
who is sending me here, is stuck
on having me a lawyer. But
I cannot find pleasure in learn-
ing law under my father. I
would even prefer to learn in
some other place. Further I am
not physically strong, though
long distance running has helped
me, and I think some mild
occupation would suit my
needs better. And I would



AMHERST COLLEGE
AMHERST, MASS.

try to have civil engineering
lead me often away from home
my taciturnity about my
own affairs to my parents,
more especially my father,
is a cause of hinder, but I can-
not confide in them as I do
in some others, as I do in you,
personally a stranger. On account
of this home, I prefer to invite
friends however much my
parents would be glad to
see and entertain them.

As I look up from my
paper, and see on my desk.

where commonly is seen a student's best
girl, & the picture of a thirteen year old boy,
with whom I became a friend, while I
was Councillor in Camp Walden this
summer, I cannot describe how I feel.
Thank God he is the best boy I ever knew,
I love him; and he has in good
measure filled up the spot in my heart,
where there is no best girl.

Answer this letter; which even
in writing gives me consolation, and
I shall be under still greater obligation
than before. Thanking you for your
patience in having read it, I remain

Ever and most sincerely
Your friend

Charles W. Deam

Lock Box 106

Amherst, Mass.

Oct 11, 1903.

Beaver, James A.

Ch. Jewell / 7
Jan. 3. 8.

The Superior Court of Pennsylvania.

Bellefonte, Pa., Jan. 12th, 1907.

Mr. Robert E. Speer,

156 Fifth Avenue, New York City,

My dear Speer:-

RECEIVED

JAN 14 1907

MR. SPEER.

The work of the Y. M. C. A. at State College is in a hopeful condition. We have a good, substantial, active fellow there who is doing real honest work. Their Bible and Mission study classes are greatly increased, and they are just now in the midst of an aggressive campaign for membership and increased study of both Bible and Missions.

We have a number of volunteers among the student body. "Mother Dunn" as he is called, who is Walter Camp's all American centre, will go as a medical missionary, and we have a young fellow in the agricultural course who is also pledged, whom I am endeavoring to induce, through his Father, to take an additional year in agriculture in the hope that, when he goes as a missionary, he can help to uplift the entire agricultural life of the people among whom he goes. I am convinced that our missionaries could do much more effective work, if they had sufficient knowledge to tell the people how to get their bread more abundantly and more easily. I have been reading about Capt. Baker's work in the banana business in Jamaica lately and it has struck me that, if our missionaries were trained for telling the people what to raise and how to raise it, so as to get their daily bread more easily and more abundantly, our mission work would be not only much amplified, but its efficiency vastly increased. Whilst we can't multiply the loaves and fishes as Christ did by an outright miracle, we can make a "New Earth" so far as its productiveness is concerned in most of our mission countries. I am satisfied that we ought to do this.

So, if you will come to the College, as Wilber wants you to do, June 2nd, I think I can give you a new view of Missions, or at least emphasize what may

The Superior Court of Pennsylvania.

R. E. S. 2.

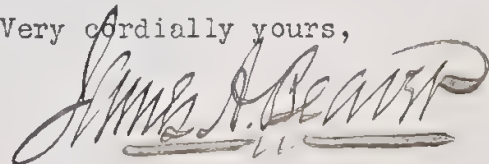
possibly have occurred to you.

You could make us a little visit in the meantime and possibly drive down for an evening service in our church, where a few of us are trying to impress our people with the necessity of, if not doubling, at least reaching the stake set by our Board for this year's offerings for Foreign Missions.

Wilber says, "The open Sundays on the schedule are April 7th and June 2nd". Assuming that April 7th might be occupied, I have fixed on June 2nd as the one most likely to be open for you, and yet that may be occupied in connection with the aftermath of the General Assembly. Of course, the later date would be the pleasanter for the visit here and perhaps you could work it in in connection with other engagements in this neighborhood, so as to make it fruitful of the best results. I really believe it would help and you know what pleasure it would be for us to have you with us, even for a flying visit.

With all good wishes for you and yours, and also for the work, I am

Very cordially yours,

A handwritten signature in cursive script, reading "James A. Beaver". The signature is written in dark ink and is positioned below the typed text "Very cordially yours,". The name "James A. Beaver" is written in a fluid, connected style with some flourishes.



METHODIST HOSPITAL

NANKING, CHINA

ROBERT C. BEEBE, M. D.
SUPERINTENDENT

RECEIVED

APR 27 1907

MR. SPEER.

March 26th 1907.

190

Robert E. Speer Esq.

New York.

My Dear Brother:-

Your favor of the 18th ult is
just to hand . It was very good of you to send this expression
of sympathy and I gratefully appreciate the thoughtful kindness
of your letter .

My heart goes out to you in your sorrow. But
we sorrow not as those who have no hope. As my dear ones have
joined " that radiant host, triumphant in the skies " one verse
of a favorite hymn has been much in mind.

" O joy that seekest me through pain "

" I dare not close my heart to thee "

" I trace the rainbow through the rain "

" And feel the promise is not vain "

" That morn shall tearless be "

Very Gratefully Yours

CABLE ADDRESS:

"MIYAKO" KYOTO.

Bell, Sara Leslie

TELEPHONE Nos. 421 & 338.

RECEIVED

FEB 14 1907

THE MIYAKO HOTEL, KYOTO.

Kyoto, Jan 22 1907

Dear Mr. Speer:—

I do hope you will forgive me for writing when you have so many important claims on your time but I am in such terrible trouble that I must find relief somehow.

I was converted 9 years ago, at the age of eleven, & have believed in Christianity without hearing any of the arguments against it: hell, lake fire, book or paper I take up seems to contain something derogatory to religion - mere rationalism does not affect me so much, but what does hurt me is when people bring forward scientific proof to establish the truth of their assertions; when they say that woy date, quoted by Christians for fulfilled prophecy has been proved scientifically wrong, & so on.

Of course one does not want to cherish illusions, & I for one do not want to be persuaded into saying "I believe, but merely because I refuse to read or hear any argument from the other side"

If the Bible is inspired, then how can it possibly contain anything contrary to science, for

CABLE ADDRESS:
"MIYAKO" KYOTO.

TELEPHONE Nos. 421 & 338.

Oh please say something to help me - if you can

THE MIYAKO HOTEL, KYOTO.

Kyoto, 190 .

Surely God must know infinitely more than any scientist or historian can discover?

Again, people will tell you that the surest proof of all to them is the knowledge of Jesus Christ as a Personal Friend; I used to think so too but when I read things like the enclosed it makes me wonder whether it was not imagination after all!

I know you believe implicitly in Christianity, & I want to know if that belief is born simply of ignorance, or if you have read any of the modern scientific books (of wh. the enclosed is an extract) & still hold your faith unshaken.

Of course if the enclosed is true, then there can never be one moment's peace or joy for me so long as I live, - the idea that those we love dearest, that life in this world go from us forever when they die, has plunged me into the most torturing misery.

Again I apologize for troubling you, & trusting you will find it in your heart to answer this at your earliest convenience - I remain

Yours sincerely
Leslie Bell

Please address:
10 Duncan Bell
201 St. James Street
Montreal - Canada

as I return to Canada in February.

RECEIVED

APR 15 1907

MR. SPEER.

Bell, S. Leslie
Toronto

April 9th

Dear Mr. Speer-

Many many
thanks for sending me
those two splendid books,
but most of all for your
beautiful letter which
helped me so much -
I shall indeed do as
you say & fix my thoughts

on the central fact of
Christianity, & not on any
special theory. "The Man
Christ Jesus" did so help
me - Why, it makes the
Incarnation seem so real
& natural - not just a
far-away impossibility -
It was very kind of you
to spare time to answer
my letter when you have
so many more important

things to attend to. I think
the two things which have
most troubled me are:

- the discovery of what
Buddhism in its essence
really does teach; having
been taught to regard it
as a terrible ghostly
belief it was a dreadful
shock to find out how
beautifully simple & how
comforting it is when one
gets through the supersti-

- those which I have gathered
round it, but which originally
formed no part of the
teaching of the Buddha.

² To find how very many
men & women there are who
live pure honest brave
lives, & who die bravely
without the belief in Christian-
-ity to help them. If only
the unbelievers were all
bad, wicked people as
they used to be in the

days of the Roman
Emperors it would be
so much easier to settle
these questions. But
when one sees men &
women living a pure
life without any belief
it makes one wonder
if after all anything
more is necessary than
determination & will.
Another thing which

bothered me terribly when
I tried to do a little per-
-sonal work amongst the
people I was seeing &
talking to every day was
the being confronted with
the reply: "I can never
trust & love a God who
hate damn any soul for
sterility." I found that in
trying to convert others
I lost my own faith.

But Oh! I have taken up far
too much of your time already
so will stop at once—

Thank you again very sincerely.

Yours gratefully
S. Leslie Bell

of Duncan Bell &

301 St James St.

Montreal

Bell S. Leslie
322 Prince Arthur St.

RECEIVED



Montreal

APR 26 1907

MR. SPEER.

CANADIAN PACIFIC RAILWAY CO

R.M.S. "EMPERESS OF INDIA"

Dear Mr. Speer: - ~~My~~

There are so many things I want to know about that I simply don't know what to do. For one thing I cannot believe that a God of perfect justice & love will damn anyone for eternity. I can understand the doctrine of purgatory, of hell for a certain length of time, but an eternal damnation seems so awful. Whenever I think of it, it absolutely destroys the thought of God's love -

And it makes it even more
awful if one is obliged to
believe that in this life a
man must irrevocably decide
his eternal destiny. It makes
hell seem more possible
when one believes that a man
has another opportunity of
knowing & loving God after
he dies. But the idea of
eternal damnation for the
sins of this short life is so
inconsistent, it seems to me,
with the idea of the love of
a father. Is not the punish-
ment out of all proportion
to the offence? Can it be

possible that eternal life
is to be decided during a
few years on this earth, the
very smallest part of our
existence? * * In Dr. Cordow's
"Quiet talks on prayer" he says
that some people have been
damned because some other
people failed to get into touch
with God & pray - Mr. Speer,
can such a thing be true?
Surely there is no ground for
it in the Bible, & if it is true
does it not do away utterly
with the idea of perfect justice?
Could a just God damn
one man because another
man failed?

Then, how is one to find out if the Bible is consistent in all its statements? I mean that when Matthew says one thing & ~~John~~ ^{Luke} another who is to decide which is correct? Lu. 23.47. Mat. 27.54 God surely cannot wish us to believe anything which is not true, & yet some people talk as if it were a positive crime to even inquire as to the veracity of anything in the Bible -

If one tries to get at the truth by study, one is only more hopelessly misled - The writer states that the Deluge has been proved as fact -



CANADIAN PACIFIC RAILWAY CO

R.M.S. "EMPERESS OF INDIA"

While another declares just
as emphatically that it is
well known that the Deluge
was not universal—

And when one comes down to
the inspiration of the Bible
one is confronted by the question
: Who decided what portions
of the Bible were apocraphal?
— Simply, Christian men. who
believed they were doing right.
But when the Bible states
that "all Scripture came by
inspiration of God" how do
we know that refers anywhere

Is not 4 Gospels & different
Epistles than to the other
Gospels & Epistles which are
not ~~supposed~~ believed to be
inspired?

And, to refer again to eternal
damnation, does it seem
consistent with justice, mercy
& love, that a man who has
lived an upright honest life
& dies without becoming a
Christian, should receive
the same punishment as
one who has never made
the least effort & has spent
his life in crime & dishonesty.
Yet the Bible teaches



CANADIAN PACIFIC RAILWAY CO

R.M.S. "EMPERESS OF INDIA"

that all are alike guilty.

And would you feel particularly flattered if a man became your friend simply to save himself from your anger - would you value such a friendship very much? And yet fear of hell & the wrath of God are two of the strongest incentives to becoming a christian -

I do find it terribly hard to believe God will do things which even we poor mortals

Would consider unjust -
I suppose I'm perhaps
looking at it from a wrong
point of view, & shall be
very very grateful if you
can find time to answer
this & help me - These
thoughts do make me so
very miserable -

Yrs truly
L. Bell

side you need the
two measures & see if they
do not revolt you to think
of people becoming followers of
Christ as the result of this
sort of terrifying description of
hell; becoming Christians
out of their fight.

Bell, S. Leslie

June 7th

Dear Mr. Speer.

Very many thanks for
your kind letter of May 24th
Your advice to settle down upon the fact
that Truth is the one supreme thing, is
very helpful; it does seem to give one
something to take hold of - I must try
to read the books you recommend
but I'm really afraid it is no use for me
to hope for "better days"! Truly, I can at
present realize nothing but "the hardness
of the way" & it is only by a great effort
that I can keep up the farcical pre-
-tence of having found complete satis-
-faction & being perfectly happy in
Christianity when the very reverse is
the case. It is good to feel there is
one person with whom I can be
candid & outspoken, & the mere fact
of being able to "let out" to you after
this dreary presence is in itself
something of a relief - I cannot shake
off the utter repulsion for Christianity
of which has taken hold of me, & I'm
afraid my joy in being a Christian

has gone to return no more -

You see, I cannot see that Christianity makes men any better than other religious beliefs, nor can I make myself believe that it is a finer belief than the others. In fact the best men & women I have met have been anything but Christians - and it seems to me the Buddhist belief that all men will eventually attain perfect satisfaction & peace; that even if a man fails in this life he has another chance after it; that no matter how bad he may be yet if he has done even one good or noble deed in his life that will help him in the next life, is infinitely finer than the Bible doctrine that no matter what sort of a life a man leads, no matter how noble, how brave he be, all that goes for nothing unless he declares himself a lost sinner & becomes a Christian; and that all those who do not do this will live for ~~to~~ ever in torment. At least I know it is this belief that has made me wholly miserable, & also that the only

thing which prevents me from candidly declaring myself not Christian is the fear of the punishment spoken of in II Pe 2. 20, 21; & you can imagine what sort of a coward I feel. The motive is not love to God but just miserable shrinking fear.

It is not exactly "Peace, perfect Peace" nor "Blessed Assurance" to wake in the morning to the oppressive consciousness that there is another day to be fought through without letting people know how bad things are, and when night comes to find one's brain still revolving mechanically around the same questions.

I read the book you told me to in yr first letter: "The CHARACTER of Jesus" by Bushnell.

I know this letter is worse than sinful but it expresses what is in my mind - Thank you very much for yr letters which I often re-read -

Yr L. Bell

Address - CARTIERVILLE P.O.
near Montreal
P.Q.

Bell, Westre

23

RECEIVED

Beaumont

Cartersville.

AUG 26 1907

MR. SPEER

W. Mortal

Dear Mr. Speer:

Half a loaf is
decidedly better than no
bread, so please do not
imagine that because
you cannot write very
frequently, that therefore
your letters can't be of
much help to me -

Thanks most Sincerely
for "God and the Soul".
I think it is a ripping

book, & I was getting
along famously with the
chapter on the "Problem of
Evil & Pain" when I turned
the page & promptly ran
against a stone-wall;
for the author's argument
that there cannot possibly
be a personal devil
is so convincing as to leave
no room for any other
belief - & yet the Bible
does distinctly teach
the existence of such a

being -
Thanks also for yr.
very kind offer of an intro-
-duction to Rev. Kelgh, &
perhaps, later, if you will
allow me I may avail
myself of it; - only for the
present please do not
write to him about me,
as the thought of sitting
down in cold blood &
discussing this kind of
problem with someone I've
never seen rather appalls
me -

If I could dispense
with the belief in the
infallibility of the Bible
& eternal damnation
everything would be easier
but those two things are
regular sticklers - for
instance, how could
light have been created
before the Sun or moon or
stars?

Suppose you loved someone
(not a christian) with all
y^r heart, in fact more than

Beauvois,
Cartierville.

28. health, or life, or any-
thing, & supposing the
idea of eternal damnation
for them haunted you all
day & part of the night
& nearly drove you wild
wouldn't you in the end
begin to wonder if God
really meant us to believe
in hell? To my mind
the Buddhist belief
in Nirvana for all

Souls is decidedly
more comforting than the
Christian doctrine of Heaven
for the few & hell for the
many; for surely annihila-
-tion is better than an
unending torment!

And I know I'm powerless
to pray for the salvation
of anyone I love because
my heart is in direct
opposition to the conditions
laid down in the Bible
for effectual prayer.

All the same I do pray
every night, even when I
can't pray for anything
else, for the conversion of
someone, not because I
think converted people
are any better than the
unconverted, but simply
to get rid of the awful
oppressive dread of an
eternity in hell for someone
who is more than life to
me.

Did I tell you that this

Summer I've tried the
Scofield Bible Correspondence
Course - by way of giving
the Bible at least a certain
amount of intelligent study.

It is to be hoped I have
not given you a headache
with this tirade -

Please pardon my long-
-sightedness and

Believe me
Yr. Gratefully
Leslie Bell

Bell, S. Leslie

Beaumont,

Cartierville.

RECEIVED

AUG 27 1910

Aug 25
Dear Mr. ~~Speer~~ Speer

I've been reading
over of three letters to me,
& also wrestling with
"God and the Soul", & do
you know it has just
come over me that I shall
never get out of this wood.
Supposing I do patiently
take each puzzling problem
one after another, & try
to get at the bottom of
them it would take me

Whole life & even then I
could not solve them all
satisfactorily. You say to
rest upon the thought of
Truth being the Supreme
thing - & I am at once
confronted with the question
"Where can I find Truth?"
One man declares the
Bible does tally with
Science while another
asserts just as emphat-
ically that the two are
direct opposites & can never
be made to agree -

A chain is only as strong
as its weakest link, so
that if C#Rist really inferred
that the Old Testament is
literally true (Lu. 17. 27 -
Matt. 12. 40 - Lu. 4. 27 -
Mat. 5. 18.) & if it can be
proved that it cannot agree
with Science, then are we
not forced into saying that
C#Rist was mistaken?
So after all His claim to
being more than a man
rests upon the accuracy
& truth of the Old Testament.

I've only one thing left - viz.
my conscience which always
tells me unmistakably
what is right & wrong, &
perhaps if I stick to that
& do the straight thing
then something may turn
up to smooth & clarify
things a bit -

Pardon me for writing two
letters so close together - Of
course I do not expect you
to answer until you have
time -
Yours sincerely
Leslie Bell

322 Prince Arthur St. ^{Bell, S. Leslie}

RECEIVED

Oct. 19th 1907

OCT 22 1907

Dear Mr. Speer.

MR. SPEER.

This evening I've
been reading Matthew Arnold's
"Essays on Criticism" & as
there is no one else with
whom I can discuss
them I must perforce
annoy you with another
volley of questions &
queries - You told me
I would be perpetually
troubled if I changed

my ideas & beliefs -
according to what this
or that man has written -
I feel sure you are right
& yet how can I get at
the truth unless it is by
studying what other men
have thought & written?
And the most difficulty
of all is - how can I be
sure these doubts etc. are
the devil tempting me
& not something which is
guiding me out into

a better & more rational
belief? Is it sin & a know-
-ledge that one knows
absolutely nothing?
Suppose I studied Greek
& Hebrew & then read the
Bible in the original & so
forth until I got at the
exact literal meaning of
it, my difficulty would not
be one whit less; difficulty;
I should have succeeded
merely in pushing it a
little further back, for there

would still remain the
question whether or not
all that is in the Bible
really happened as it is
there set down— Oh! if only
you were here & could tell
me what to do! I must
face & conquer these things.
It is no use telling me
that I must refrain from
"vain babblings & oppositions
of science falsely so-called"
I can't go on feeling that

There is this horrible
Skeleton in the cupboard
waiting to terrify me as
soon as my thoughts are
free - And Mr. Speer
please do not think
me insufferably conceited
when I tell you that the
Christians I know &
have spoken to never
seem to have got any
further in their reading
than the biographers

published by the China
Inland Mission, Bishop
Hexton's writings & various
other orthodox expositors
all in the same strain.
No one seems to have
read really good books
on Buddhism or Higher
Criticism & consequently
all the help they can
give is to advise one
solemnly & kindly to read
no questionable Theological
books until one's faith

is stronger! Even when I try to steady
myself with the thought of CHRIST, even
then I come a cropper, for the question
remains "how can we know all the Gospel
accounts are true."

Please forgive me Mr. Spurr. The only
excuse, or rather the only apology I can
make is that you are the only person
who can help me — Yrs
F. S. Bell

Bell, S. Leslie

322 Prince Arthur Street
Montreal

Dec. 2nd

MR. SPEER.

Dear Mr. Speer.
Very many
Thanks for your letter, &
for the "Record of Christian
Work", both of which I was
very glad to receive.

I am getting the book
by Caird which you recom-
mended; it ought to be
here by to-morrow-

I tried to read Sir
Oliver Hamilton's Lectures
on Logic, but about $\frac{1}{2}$ an

hour^{of it} is all I can take
in at a time. I'm quite
convinced that my reasoning
is not logical!!

What has really helped
me very much was gr.
thought that all truth
is God's Truth. It has
really changed the way,
considerably, & it was
a conception which I had
thought no Christian could
have. I can always fall
back upon that thought.

I am going to write to
you again when I've
mastered "The Fundamen-
-tal ideas of Christianity"
& Max Müller's "Science
of Religion".

Yours sincerely
& gratefully
S. Leslie Bell

322 Prince Arthur St. ^{Bell, S, Leslie}
L. Montreal

Jan. 21.

Dear Mr. Spier:

I have just been reading the book by Hutton "Guides to English Thought" which you recommended, & this passage struck me very much
"The sense of our substantial
" union as men with Christ
" & of His union with the Father
" Sometimes comes to me

"with overpowering conviction."

Now that precisely
expresses what I have almost
always been told by Christians
when speaking to them of
religious doubts.

A returning missionary, a
fellow-passenger from Yok-
ohama to Vancouver, said
to the quite simple one evening
"I can't deny my reason -
I know CHRIST is true."

the other night I heard a
preacher say that a person
who had once really known
Christ could never be argued
out of faith; & that is the
general attitude of mind
amongst religious people
towards unbelief. Now this
is no help to me, because
I don't know Christ as an
inner, true, real experience -
In the days long ago when

I was a child I used to
believe I did, but now at 21
I'm beginning to doubt the
reality of it, & have none
of that something which
people call "Knowing Christ
as a personal friend -"
I've no such light & help
& guide -

Books written pro-Christianity
nearly always leave me the
impression that whatever

II



the author may have su-
-deavored to prove to the
contrary, he really feels all
the time that the sceptic
has far the best of it, &
that he (the author) instead
of contradicting & disproving
her, by ^{showing} the weakness of his
own side, merely succeeded
in demonstrating more

forcibly than ever the in-
-pregnable nature of the
sceptical propositions -
I sincerely hope I've said
what I mean in that sentence.

The other day I came
across a ghostly book
called "Father & Son" by
an anonymous author -
I think it is a terrible book

It makes one bathe
religion. After it, Caird's
book was like a glass of
cold water; he faces so
squarely all the difficulties
of a position before attempting
to prove anything. It is the
first & only really forceful
& convincing book on the
subject that I've read -
I've only read a few

chapters. It takes a big
mental effort & plenty of time
to grasp the way he argues—

I've come to a dead stand-
-still in the "Scotfield Bible
Correspondence School"—

Yours sincerely
Lestie Bell

III

L

Jan. 29

I wrote the beginning of this
several days ago, & then
put it aside, as I've
often done before with
my letters to you. The last
two days things have been
very bad, & Dr. Speer
I've come to the conclusion
that I must definitely

Give up the attempt to find
the truth. Seeking it in books
is a hopeless & heart breaking task.
And my brain is so tired of
thinking of these things. I cannot
see any "Raison d'etre" (please
excuse the french, but I cannot
find the English equivalent
for it) of Christianity. Neither
spiritually, intellectually nor
practically is it necessary —
To explain = when men can live
good unselfish pure lives without
Christianity, — & they can & do — & when
they lived good lives & died brave
& fearless deaths long before Christianity
then I cannot see the spiritual
or perhaps I mean, the moral
necessity for Christianity.

209 As far as ones in-
~~tellect~~ ~~goes~~ Christianity
is a riddle -

3^d Practically - if men
followed the code of Christ
to the letter then there would
be no soldiers to defend
the country, there would be
no punishment for theft
for "he that taketh the cock"
ste. ste. & so on to the end -
Christianity is practically

IV
L

impossible -

For months & months I've
been wandering through a
maze of heterogeneous lit-
-erature, without any love, or
even any desire to believe,
to help me, but I think
I've found my way at
last - It may not be final
but for the present I'm

going to give up the presence
of being a Christian - I don't mean
to tell anyone but you, & shall let
my mother go on thinking as she
does - To tell her the truth would
be to give her pain - I see it is
the work of a lifetime to study
these questions, & even then one does
not get satisfaction. I'm convinced

one cannot get at Christianity
~~from~~ ^{through} the intellect, nor from study. -

did it ever strike you that the
nations who have least fear of
death are the Orientals, the
"heathen", & that Christian nations
who have the brightest hope, are
those who make most of death
& who fear it most.

In the life of me I can't see
why a mystery should
involve a contradiction.

To say Religion is a mystery
is not to explain why there
are so many contradictions
in it -

Thank you so much for
all you have done for me -
I am very grateful.

Yr Sincerely
Leslie Bell

March 8.

Bell, S. Leslie

RECEIVED

MAR 11 1906

Mr. Speer



Dear Mr. Speer—

This will be a long
letter so please prepare
yourself—

First— if I am a Christian
then I must be a missionary.

That I see clearly—

Next— of course I would not
dream of coming home
until my mother gives her

Consent & is willing to let me go -
Then I want to be sure, convinced
that the "heathen" as we call them
really do need Christianity, that
it is suitable for them; that it is
really necessary for them to have the
Gospel - Fourth - I've not enough
faith for the Foreign Field - If I
ever had a return of what I've been
through the last 18 months, away
out alone in the Mission Field I
feel sure I never could pull myself
~~together~~ again. I need a deep
faith - not a mere sensationalism
which requires a grand Church &
beautiful music & an eloquent
preacher to keep it alive, but a
faith which is grounded on what
Christians call a Knowledge of Christ
as a Personal Friend -

Which as yet I've never had -
a faith that could stand
what a missionary described
in a letter I got to-day; a
small room to worship in,
only 9 christians & to
cap all one of those organs
- you know the kind - a ghastly
type of harmonium which
squeaks & groans & is
always tuned so high that
no one can sing to it -

L

a faith that does not de-
pend on surroundings
but on something vastly
deeper & more enduring —

I don't want to speak of
this, but I've told God I'm
willing to go when He gives
me my marching orders —
Please tell me how I can
best redeem the time & prepare

myself for missionary ^{of course without having to tell} ~~Walt~~ ^{any one yet.}
Am enclosing a letter that has been
lying sealed & addressed to you for
6 weeks in my desk. Fortunately
I was n't coward enough to post it -
Please read it - The doubts have
not been vanquished - I'm not even
sure they've vanished - I only know
the last few days have been perfect
rest & such perfect peace, after
this long fight - But of course I
know having doubts merely being
dominant wd. never do for the foreign
field - They must be overcome -
& of course I would n't think of
going till they are overcome -
only I've made up my mind that
when the Captain says go, I will go.

Yours very sincerely
S. Leslie Bell

Bell, S. Leslie

302

~~302~~, Prince Arthur Street.

June 13

~~7/18~~ Montreal
RECEIVED

JUN 18 1908

Dear Mr. Speer — **Mr. Speer.**

A few weeks ago
I saw the enclosed advertised
in the Record of Christian Work.
Thinking it would probably be
a helpful missionary address
I sent for it, & this is what
I got!!! Did you ever read
anything like it? At first
glance it seemed to me

Such a contract that I put
it aside - but last evening
I rooted it out again &
resolved that to day I would
get the better of it - This
afternoon I've been wrestling
with its intricacies & the
Enclosed Table of "Economics"
is the result - I've man-
-aged to clarify things a bit
& now I want to know if it
is true - How does the author

Know that Matt. 28-18-20
refers to some distant date
after the day of the Lord?
As far as I can make out
we have no "Great Commission"
at all - if Mr. Glesneff is to
be believed - If one keeps
at it long enough, his de-
-ductions certainly appear
concise & explicit to a degree.
But where do princ. Missions
come in? If the command
in Matt. concerns the

Gentiles & exclusively, & the
one in track is nationally
Jewish, where do we stand
with regard to the heathen?!

I am hoping to go to
Northfield this summer with
my Aunt, so perhaps I
shall hear you speak—

I am so sorry to trouble
you, but I do want to find
out where I stand & in
Montreal there is the most
fearful dearth of educated

Thinking Christians, outside
of the Church of England—
Sometimes I wonder what
it would feel like to wake up
in the next world & look back
on all the things one had
missed— theatres, opera,
races— etc. etc. for Christian-
-ity's sake, & then think
what a duffer one was
not to have taken advan-

- Take of them & get all
the fun one could out of
life instead of adding
ones brain ones abstract
theological propositions -
Yours very sincerely
S. Leslie Bell

Mark 16. 28.

Economy no. I.

National in character.

These signs shall follow: Mark 16

They shall cast out devils

Acts 5. 16 - 8. 7. etc

They shall speak with new tongues

Acts 2. 4 - 19. 6

They shall take up serpents

Acts 28. 3 to 5

Baptizing - Acts 2. 38.

Also they raised the dead. Acts 9. 40

Connect this with the command given to the Twelve Lu. 9. 6.

It is an exact sac-simile of that of the Twelve and the Seventy save in one particular: Instead of including only the lost sheep of Israel, it extends to every creature. This comparison shows that the "Great Commission" refers to the Kingdom -

Matt. 28. 18-20.

Economy II

Concerns the Gentiles only.

Triune Baptism

It is not transposed into Acts as are the others.

It refers to the Epoch after the Day of the Lord when the Israelitish remnant will preach the Gospel of the Kingdom unto all nations. Matt. 24. 14

Paul's Gospel: Acts 13.

Economy no. III

Commission is found in

Ro. 16. 25 to 27.

Notice the contrast with the other =

Paul & Barnabas were the first apostles sent forth by command of the Holy Spirit -

The 12 having received their commission direct from Christ -

Justification by faith is first preached
The speaking with tongues is absent

The initial

Baptism

This Gospel

preached

the Roman

Gospel is

included

the closing

of the

Economy

Paul is given

a

New Commission

The Secret Eco

logy

Eph. 3. 9.

The signs & ordinances

wh. once accompanied

preaching have disa

been given place to

Spiritual Real

ties

Benhydt, George W

RECEIVED

Trinity Reeloy,

FEB 11 1909

Mr. Speer.

Bradford, Conn.

11 February, 1909

Mr. Robert S. Speer,

Dear Sir,

Allow me to tell you
that I have thoroughly
enjoyed and found persons
helpful your book, "The
Master of the Heart." The
book is in our public

the solution. Thanking you
for your help and commending
you & yours in Christ.

Sincerely

George Wend Penby Jr

liking and I am happy
to call the attention of
my people to it and
to recommend to them
its earnest perusal. I
have read with interest
your article in a recent
Churchman. We are
praying so earnestly for
unity and welcome
the smallest help in

do So⁵ wish I could be firm
& decided - I hate being
one of those broken - backed
invertebrate people who are
always supporting themselves
against some one else's faith
& asking for help & assistance!

I want to be strong &
help other people's souls
instead of having my own
perpetually on the sick-bed!

Do you think I ever shall?

With very sincere thanks
& hoping you will forgive
this too long letter

Yours gratefully
Leslie Bell

Bell, S. Leslie

302 Prince Arthur St
Montreal

RECEIVED

AUG 7 1908

Mr. Speer.

Aug. 6th 1908



THE CHECKLEY Foulds Neck, Me.

IRA C. FOSS, Proprietor.

Mount's Neck,

Dear Mr. Speer —

How funny!

I was at the Young Women's
Conference July 7 to 15th
& heard you speak four
times — I heard you give
the address of which you
speak of sending me the
printed report — And after
the Sunday Evening meeting
at the Auditorium I boldly
went up & introduced



THE CASCKLEY Prout's Neck, Me.

IRA C. FOSS, Proprietor.

Prout's Neck.

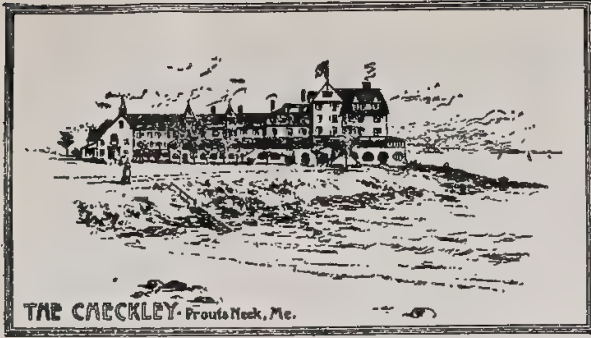
190

myself to you - just as
you were hurrying into the
Ticket Office with three or
four men !!

Don't bother trying to remem-
ber to send the the copy of
the address you spoke of, as
I have subscribed to the
Record of Christian Work
for a year & so shall
have all the reports of the
Conferences —

I think over Palmer

III

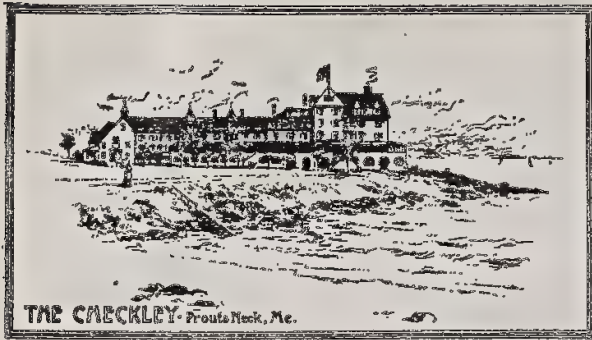


IRA C. FOSS, Proprietor.

Prout's Neck,

190

recipe for happiness is O.P.
 I don't feel that I can
 sincerely write anything to
 you about myself in this
 letter, because at Northfield
 I saw things clearly - I
 know I am not willing to
 lead the Christian life - so
 there is no use in groaning
 & sighing over doubts &
 difficulties - One must
 have a vivid love for God
 to be willing to give up



THE CHECKLEY, Pout's Neck, Me.

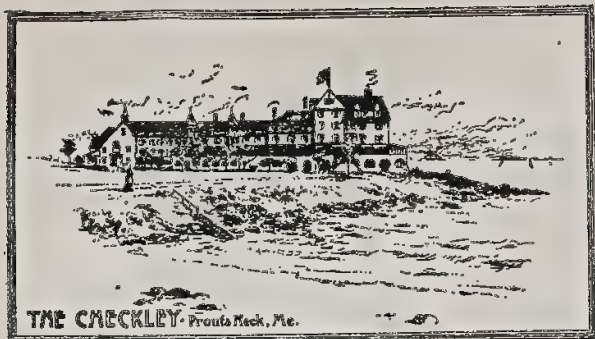
IRA C. FOSS, Proprietor.

Pout's Neck,

190

Everything one cares for &
get nothing but the promise
of a future life in return.
And I must say the thought
of damnation for anyone is
to me an insurmountable
barrier in Christianity. It
seems to me that in other
religions there is nothing to
beat it, in the way of
horror & terror -

Fancy a heaven in
which one's friends will be



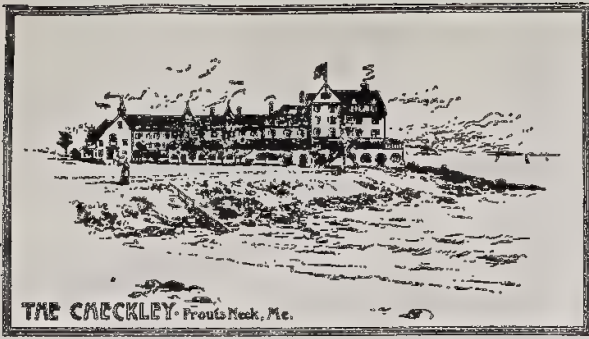
IRA C. FOSS, Proprietor.

Prout's Neck,

190

Missing - or a heaven in
which the condition of blessed-
ness is only attained by
complete forgiveness of all
faulty relationships -

In spite of these things
I know Christianity does
help thousands of people -
thank fortune they are not
all as dense & selfish as
I am - & for that reason
I wish you could some day
find it right to come to



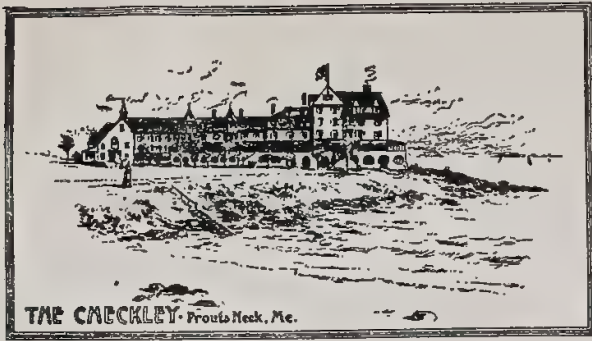
THE CHECKLEY - Prout's Neck, Me.

IRA C. FOSS, Proprietor.

Prout's Neck,

190

Montreal & speak to the
business men - There are four,
old friends of ours, & everyone
of which is longing for something
more than he has - One has
turned to Christian Science;
he has almost completely
gone over to ~~them~~ - the other
two are holding on as tight
as they can to the ritual
of the English Church, & as
tho' they do not find it satisfies
them - & the fourth is a frank



THE CAECKLEY - Prout's Neck, Me.

IRA C. FOSS, Proprietor.

Prout's Neck,

190

agnostic - All are men well
over 40 years of age -
Please forgive me for taking
up your time this way, but
I want you to think about it.
When my Aunt & I heard you
at Northfield we made up our
minds that those 4 men
must hear you & be helped -
Sincerely yours
Neslie Bell

Bell, Leslie

302 Prince Arthur St.

Montreal

RECEIVED

SEP 4 1908

Mr. Speer.

Sept. 2nd 1908

Dear Mr. Speer.

In your last letter you asked me if I had read "The Character of Jesus" by Bushnell & "The fact of Christ" - Yes, after you recommended the former I bought & read it - "The Fact" I read several years ago, not very thoroughly nor thoughtfully I'm afraid, so I intend to go through it again. I do believe what you say about not poking about in

every direction looking for
Truth, but to settle on some
one definite point & work it
out, so this winter I hope to
study the character of Christ
as you suggest. There are two
new English books which I
want to read "Was Jesus
Christ Divine" by H. B.
Presterman and "The historical
evidence for the resurrection
of Jesus" by Seberg.

This summer I read "The
World & its God" by Mauro.
It seemed to me a perfectly
accurate setting down of
New Testament doctrine, "

Oh! the terror of it! The cruel
hard unchristian religion
it presents, & yet I had to
acknowledge to myself that
it was perfectly in accordance
with the New Testament,
however much the book repul-
-sed me.

I wonder if you can
possibly understand when
I say that thinking of God
as a Father is of no help
to me? You see "father" to me
stands for all that is grand
& pure & fearless & forgiving
never chastising a wrong
against anyone — & when I
read of God as taking

vengeance on the ungodly
& "burning up the wicked with
unquenchable fire" — when I
read "It is a terrible thing to
fall into the hands of the
living God" & "God hath
blinded their eyes lest
they should believe"; why, the
idea of God as a father
is absolutely incongruous
& to me unthinkable — How
could a loving father damn
or destroy any of his children
however much they might have
sinned & wronged Him?

This summer at Northfield
Mr. M^r. Dowell said it was

utterly impossible to make
men believe in Christianity
unless they saw that it sa-
-tisfied us. That is just the
sticking point with me -
It does not satisfy me. A
God who only saves a
certain number of people by
revealing Himself to them, to
"the called"; & leaves the
others quite out of His King-
-dom cannot satisfy my
heart let alone my intellect.
Oh! Mr. Speer if you have
ever seen some one you cared
for struggle & struggle &

fall a die beaten, that verse
in Corinthians about "no
Drunkard inheriting the King-
-dom" would seem to you the
most terrible, awful & cruel
thought -

And it seems to me
the deity of Christ only pushes
the difficulty a step further
back - For if He was divine
then He, the incarnation of love
said to the Pharisees "Ye
shall die in your sins"; He
prophesied that He would say to
some "Depart from Me - Ye cursed
into everlasting fire". He said
in Luke 12. 5 & Matt. 10. 28
that there is a power able to

"destroy both Soul ⁴ & body in
hell" & that there is one sin
which He, love Incarnate
will never forgive - And so
one is led to ask " Did
He say so? Are the Gospels
to be relied upon? " And that
again would push one into
the work of a life-time - For
ferreling into the authenticity
of the Bible is impossible
to the average person,
involving as it does endless
research & a perfect know-
-ledge of Hebrew & Greek.

The other night it came to me
that it is wrong of me to bother
you with my stupid troubles

When you have so many
many people thrusting their
burdens upon you, so please,
if it is not troubling you too
much will you do what you
suggested a year ago - Give
me an introduction to Rev.
R. F. Welsh - That is if he
is anything like you I would
be likely to understand -
Only, will you be so very
kind as not to mention this
to him as I would rather
see him & speak to him
before saying anything about
my personal perplexities -
Oh! Mr. Speer I wish, I

RECEIVED

JUN 15 1864

MR. SPEER.

New York. June 12/64.

My dear Mr. Speer.

We are so grateful to you for your touching message of sympathy in this great sorrow. We are yet deep in the anguish of it - the parting - & I can only see that our dear child has been relieved from suffering

& is at rest in Heaven
with my own Mother
by sister & the many
others who have
preceeded her & ever
ready there as here
with tender heart
& willing feet to serve
those about her.

None but those who
have watched by the
bedside of a child
whose life is ebbing
away can fully
understand the agony
of it & it has been
to us a new & indeed

terrible experience but
as you say our hearts
keep repeating that all
is well with her &
as time softens our
distress this will be
more & more comfort.

Meanwhile these thoughts
of our friends so feelingly
expressed are of great
help & comfort to us
also - I wish you
could know how much.

Faithfully yours
Charles Bennett

17 Battery Place,
New York. March 16th 1909.

Dear Mr. Speer,

RECEIVED

MAR 18 1909

Mr. Speer

You may possibly remember that I read a paper on Swedenborg's Doctrine of the Incarnation to the Presbyterian Ministers Association in October 1907. I would like the opportunity of presenting something on the same subject to those interested in Foreign Missions, that is to some of the workers at the Headquarters of the various Societies, say in N.Y. City. Is there such a possibility?

There are, I think, in general, two doctrines held; one based on Christian experience, which makes God as known to us, that is, makes the Lord Jesus, the center; the other, based on the intellectual attempts of men, which have been crystallized in creeds, relegates Christ either to a second, or to an altogether subordinate place.

The main outline of my paper would run thus; —
The doctrine of Christianity, as distinct from the teachings of prior religion, is that its God is manifest to men as Man. The need for this is that the spiritual elements in man, ~~to~~ to which prior true religion had appealed, had been weakened or destroyed by the fall, which was

Cumulative, even to the fulness of time. The God for
today then, is not outside of, but is within, the Lord Jesus
Christ, who is God Manifest in the flesh, ^{and Redeemer, or Re-maker, Regenerator.} Any thought
of God beyond Him, separated from Him, is either the
losing of thought of One God, or is Arianism, a
partial or complete failure to acknowledge the Godhead of
Christ, and thus ^{partly fails to acknowledge re-birth from Him.} It is unfortunate that the attacks on the
Creeds have often come from those whose intellectual beliefs
did not include an affirmation of the Incarnation. But the
burden of my paper will be — The Lord from Eternity
came into the world to become the Saviour and Redeemer
of men and they are saved who believe in and obey Him.

I do not mind how few may be interested, I
think Mr W. H. Grant would be, as we once talked on
these subjects for two hours after he had needed
his dinner, I of course did not know of this till too
late.

Or, I would make the subject concrete as a criticism of
the Moslem Doctrine of God, written for use among the Moslems
if it is considered worth that honor. — and not polemic in regard
to any doctrines of Christians except that it will state clearly
the Incarnation of God in Christ.

Sincerely yours,

Fred^d M. Billings.

Some hens' eggs hatch, some don't. All those that do hatch have been fertilized. The others, if kept long enough, go bad. The life that takes hold of the egg is from the male, without that the unstable equilibrium of organized matter ceases. Now in ordinary babies the vitalising element has been finite, Yankee or Jewish or Mongol, not Divine; though no growth, ^{whether in} ~~from~~ simplest ^{or} highest forms, is possible without the inmost presence of the Lord Himself. The whole of the ~~father element~~ father element in the Lord Jesus was the Father, the Divine - and He recognises no other Divine than this, except the Holy Spirit, which He Himself gave to men. The mother element in Him was Human, that is at fertilization; thenceforth it was linked with the Divine, or with such of it, the Logos, as could be ^{then} in touch with the inmost human beginning, the full union with the Father came later - "touch me not for I have not yet ascended, etc." As soon as the life in Him wrought, it wrought towards making, not another Jew, but, the express image of the Person of God - as the apostle said. The result was that in Him the last things - the externals - flesh and bones - were all glorified, were not left behind in the grave - as ours are - they were glorified, fit and meet for the omnipresent work of God as Saviour. He is present with His Church, not in the wafers of the priests, but in His own Humanity, the Mediator, with men the world around.

Before He came, the Divine had been in touch with creation in its orderly condition - we have the wonderful story in the first Chapter of John - the world knew Him not - His own received Him not - and the Word was made flesh - and we beheld His glory - or the Lord, as known to orderly creation, became unknown and was rejected when sin

entered in — the means of touch — which were the orderly elements in man as created, — were destroyed — then, in the "fulness of time" the Lord clothed Himself with flesh as with a garment, in order to bring Himself into the external or natural consciousness of the race — He there made actual the Divine Law and Love, which henceforth, through the Written Word and His sensible presence with men, remain with men as the means of rebirth — of the substitution of a human form for that of the disordered heredity.

RECEIVED

23 1889

(Dr. Speer)

Dear Mr. Speer

I wrote something like this for a print today, & copied it, with a few small changes, for you — as I have recently read your little book — The Deity of Christ & thought you might be interested in these thoughts —

thanks for your letter — shall be

Fredk. M. Billings

Nov. 25/09.

(17 Battery Place.)
City.

glad to see acct. of your
southern trip

424 W. 4th St.

Long Beach Calif. Feby 4/08

Dear Bro. Speer

1908
Mr. Speer.

Your kind favor of the 29th ult. is just received.

Perhaps you did not intend me to use any portion of it as a testimonial to "Jesus is coming".

I am returning the letter herein, with a portion bracketed which, if agreeable to you, I would like to use.

You will see some changes in pencil - merely as a suggestion for your approval.

Kindly return the letter with your reply & oblige. I have made only a few corrections in the text of the book. It is substantiated by the same in years ago.

Except the chapters on
the dispensations & signs
as shown in the book
sent you, = the latter pages,
and I have added a short
chapter on the Millennium.

I think it is since I
wrote you that I have
read testimonials from
Prof Moorehead and Pres.
John Willis Baer.

Mr Lyman Stewart of Los
Angeles who is aiding to send
out this edition of "Jesus is
Coming" will be specially
pleased, with to have this
word from you.

Thanks for the Annual Rep.

Writing your reply

Sincerely Yours

Wm. C. Block

CABLE ADDRESS
"INCOLCATE," NEW YORK
FOREIGN MISSIONS CODE
A. B. C. CODE, 4TH EDITION

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156 FIFTH AVENUE
NEW YORK

MADISON SQUARE BRANCH
P. O. BOX No. 2

OFFICE OF SECRETARY

January 29th, 1908.

Mr. W. E. Blackstone,

424 West 4th St.,

Long Beach, Calif.

My dear Mr. Blackstone:-

Your first good letter accompanying the copy of "Jesus is Coming" came quite a little while ago, and I dictated a reply the last day of December, which did not, however, get mailed; and now your second kind letter of January 1st and your note of the 21st, with reference to the names and addresses of our missionaries, has been received.

I am sending you herewith a copy of such a list.

I have not been able to read the little book on the Second

Coming through again, as I had hoped to do. [I remember well when I first

obtained the book "Jesus is Coming" -

~~got hold of it~~ twenty years ago, and how I studied it then. That summer

was the first time the truth of our Lord's return ~~came~~ *opened up* to me, and I am very

thorough reference to thankful for the ~~throwing~~ *reference to* Scripture for the better understanding of

that truth, and the firmer faith in it, which ~~your~~ *the* little book gave me.]

I return herewith the enclosures of your last letter, and, with best wishes, I am

Very cordially yours,

Dictated Jan. 28th.

Blake, Henry W.

Apr. 10 1912

Dear Mr. Speer

I wish to thank you again for your very sympathetic letter about Pierrepont. It is a great comfort to hear especially from those who knew him well, as you did, and to realize that they mourn with us. You and Mrs. Speer have passed through the same sad path and know the anguish which comes when a dear child is taken away - partly because of the interrupted companionship, partly because of

the deep sense of disappointments
that he who has passed away
will not have the joy of living
or the opportunity of doing any
part of the work of the world.
Yet what God has ruled must
be best. If He can spare him
from His work on earth we should
not complain - And Pierreport
certainly gave his mother and me
a lesson in courage and patience
during his illness at the hospital.
No complaint, no shrinking or
request for postponement at the
times of the different operations
and treatments; nothing but
optimism and fortitude -

So he has left us this example

and a memory, which will always
be treasured, of a brave heart -
and an unwavering loyalty and
a cheerful disposition even in
adversity. We thank God that
He has let us keep our boy for
so long and for such a heritage
from him.

Thanking you again for your
letter I am

Very affectionately yours

Henry W. Blake

81 Cygar St.,

Toronto, Oct 21 18903

Private and Confidential

RECEIVED

My Dear Sir :-

I heard you speak at
the Students' Convention here and have
read one or two other of your ad-
dresses, and you are, I know, a
deeply spiritual man.

I am a minister and am in
a very important ^{though not a pastor} _{office}
at charge. Last July 25th my wife
died in hospital as result of oper-
ation. I took her body 2000 miles in
baggage car and steamer boat. I have
two children here one a babe less than
two years. I was convinced by my

wife's death that it was God's luck
effort to bring me to Himself. I had
looked three children before and after
the death of the last one felt that if
I did not then come to parish, the
next blow would be the loss of my
wife. For I am unconverted
and always have been. For nearly
eight weeks after my wife's death
I did not have a peaceful night's
rest. Macbeth had murdered sleep. I
was in agony, largely alone and
in private, praying, thinking,
weeping, conscience lashing me
with past sins and wrong steps,
and fighting with the conviction
that I ought to resign my office.

and my place in the ministry,
and confess myself a hypocrite
and all my past a practical
lie and sham, and go and seek
some secular way of livelihood
in a foreign city. At last goaded
to desperation I told the church
authorities I wanted to resign and
wrote them the reason. They thought
I was simply distraught by the
travelling, and nervously affected,
and begged me to continue my
work. But they only continued,
and I handed in a note of re-
signation. Then they summoned
my father from a distance as

they believed I was morbid and
needed his presence. They refused
to accept my resignation till I had
some rest and chance to regain my
health. I went to see a Dr. and went
into hospital for six days. I told
the doctor frankly my nervous con-
dition was effect not cause of my
conviction that I was an un-
converted man. My brother be-
lieved me mentally unbalanced.
So I think did the doctor. I came
back to work to get my brother to
go home to his important duties,
although I had had a conversation
that if I came back I would be back
where I am. I have been at work for

three weeks, doing my work satis-
factorily, as I had previously
done it, I believe, but in dire
agony of soul. Godwin
lacked me with memories of such
his, memory and judgment con-
vince me that I've never been
converted, though I've been useful
in ministry and souls have
been converted through my
work. I have gone back to
work but cannot settle down
to it because I feel I ought
to surrender everything and turn
down the whole fabric of my life

Of course that means agony to my
friends, humiliation to myself
and sorrow to the church, besides
the loss of a position and oppor-
tunity given wide useful
ness committed to me by the
church. I am not a murderer,
an adulterer, or an embezzler.

My general relations with society
and the church are unchallenged.
No man knows me for anything
but a good man. But I know
myself. Friends say: You are
overwrought. Sir there may be, but
it is not all Sir that is causing
this awful mental disorder. The

matter, they say, is subjective. It is
between you and God. Throw your
self on Christ, cease from your
introspection and retrospection
and go into your providential work.
But I say my work is not providential
because I was chosen for it under
the thought that I was a good man
and I am not. So over me
is the conviction of having to
repent. And in me the conviction
of past sin and present and future
ill desert. I sleep better, eat
well and am more sound. But

I shrink from meeting my associates
because I don't know the day when I
will have to give up all and go
away. Those who know me and
my past-life best, say, No. Stay
where you are and work now
for God whatever you have been
in the past. Suppose you have been
unconverted, be converted now and
keep in your place. Others say
Get your mind off yourself and
go to work. Take your salvation
for granted. Nothing can be gained by walking
in self-abasement.

You live near to God. What do you
think I had better do?

Yours truly
Geo. J. Bond

Rev. Robert S. Soper

81 Gyar St.,

Toronto, Nov. 14th 1903Private

RECEIVED

NOV 18 1903

MR. SPEER.

Dear Mr. Speer :-

Many thanks for your kind letter, which reached me in due time. I am very grateful for it and for the sympathy and help it brought me. The magazine which you mention has not yet come to my hand but I have a card from the Customs notifying me of a book in their charge and that is probably it.

I do not know whether I mention-
ed to you that from the time of my

wife's death in July, I have been facing
the duty of resigning my official
position and my place in the
ministry. That it was and all
it entailed - the sorrow to my family
the pain and disturbance and
disgrace to the church - that nearly
drove me crazy. I went forward
as to hand in my resignation
but the church authorities sent
for my brother - believing me
nervously disturbed - and
insisted on holding the resign-
ation in abeyance - at least
for some weeks. My friends to
whom I confessed my agonised
state, deemed me unattainable

and dissuaded me strongly from
resigning, and after a short
rest, he came back to my post,
though I had had a conviction
that if I did so I should be lost.

Here then I am, afraid definitely
to decide to continue at my post
yet unable or unwilling to be
cided to give it up and go out
to some foreign city and begin
to earn my own and my children's
bread in some secular work. For
that is what seemed forced upon
me as the honest course that
would bring me peace of conscience.
I am doing my work, yet doing

it only halfheartedly, with no
spontaneity or enthusiasm to
do my best, and with the thought
that any day I may be forced
by conscience to leave it and
go away. Of course I am nervous
intensely so, by heredity and,
I was going to say, practice. I
may perhaps call myself morbid
in the sensitiveness of emotion
and consciousness. I sleep
and eat well now, but for weeks
after my bereavement I was
agonizing literally day and
night and had not a good
night's rest. Of course I am,
I suppose, more or less nerve-

and dissuaded me strongly from
resigning, and after a short
rest, he came back to my post,
though I had had a conviction
that if I did so I should be lost.

Here then I am, afraid definitely
to decide to continue at my post
yet unable or unwilling to be
cited to give it up and go out
to some foreign city and begin
bearing my own and my children's
bread in some secular work. For
that is what seemed forced upon
me as the honest course that
would bring me peace of conscience.
I am doing my work, yet doing

Shattered. But what shattered me?
What induced sleeplessness? An
awakened conscience and agonies
of conviction and self reproach.
My record as man and minister
no one is disposed to find fault
with, yet I confer myself to
myself and to my friends a white
sepulchre. Ah, your friends
the venerable doctor and the honored
missionary were different from
me. Their cases were, palpably
enough, delusions merely. But
I have known all the while that
under the unrippled surface

of life were troubled waters nothing
darkly, deeply, constantly. I
entered the ministry; I preached and
did the pastor's work; I married;
I attained positions of respon-
sibility and honor; with a heart
ill at ease, with an unappeased
hunger for conscious acceptance
with God. Three little children,
and now my precious wife, have
I buried. The loneliest, saddest
man in this city, when I am a
congregation changer, I walk the
streets desolate in heart and
almost without hope. Sometimes
the yearning to be comforted about

by the will of God, led, controlled,
kept, saved, comes over me - it
did this morning in sorrow -
and I feel there is no life com-
parable to a life so lived. Some-
times I've been in the blackest,
bitterest despair, cursing myself,
literally, for my insane folly
in bringing my life to such a
pass. For, a faithless, vacil-
lation, and the procrastinating
of decision for God, have forced
me on led me into taking one
false position after another
until I find myself where I am,

with men looking at my life as
successful, and myself knowing
it as hollow, empty, unexcite-
fying and untrue.

I have sought God - from my
youth - in lonely hours of prayer
and effort at faith and surrender -
always to fail of reaching them;
and then have gone into life and
church work as if I possessed
them. Don't you see where that
has led me? Don't you see the con-
sciousness of falsehood and
insincerity that haunts me?
Then I have sinned, not openly
and against society, thank

God, yet actually repeatedly,
and grievously - "the ^{burden} ~~burden~~
of them is intolerable." Now,
after the cataclysm of agony,
tears, prayers, convictions, ef-
forts, continued for nearly four
months, I am no better, no nearer
God, but full of contempt for
myself for cowardice and pro-
crastination in not yielding
to what Robertson calls "the spirit
impulsion of duty," and tem-
porizing for fear of being a
fool for which I am not

myself spiritually incompetent.
Faith seems impossible. Repent
and, that repentance that cuts
one off from sin seems impossible.
Friends, deeply spiritual and faithful
friends will show Leonard and say
"Ignore the past, look not within,
do not indulge in introspection or re-
tropection, go on with you pro-
vidential work". But I simply
cannot live the life I have been
living. I want certainty. I want
to know that God is with me. I fre-
quently wonder if in me or help
me to that, I ought to be willing to de-
stroy the fabric of my life's work, surely.

Am I losing my life in trying to
save it? That is what I have
done all along. How much happier
had my home-life been, had I
been a believing Christian. How much
joy it would have brought to my tender,
loving, unselfish wife. How much
good I might have done. How
losh my life largely. Am I
unwilling now to make a sacrifice
demanded by God? Friends
say, the authorities say, 'The Sacrifice
is not demanded.' True it
would mean desolation to me
and my children, and sorrow

and dismay to the church. But
does that really matter? It need
not be for long. And if God demands
it, He can make it to be overruled.
Certainly I am now utterly un-
spiritual. Prayer seems to mean
nothing. Intercourse with God I have
none. Up look, outlook, are all
blank, blank. I am "in ship" - halting
between two "thoughts". A friend said
to me today Did you ever hear
of an unconverted man in such
a state as you are? No, but that
does not alter my case.

Pardon me for pouring out this.

Yours sincerely,

R. Robert Elper, M.D.

Geo. D. Board

Monday Morning. The foregoing will
give you some idea of the distress-
ful state I am in. I am in
the balance - afraid to commit
myself definitely to any place
and work because of my spirit
and in competition for it and
afraid to sever my connection
with it lest I should be doing
an unnecessary thing. I get
hunting up memoirs to see how
men were converted only to have
my own conclusion confirmed
that I have slipped along with
out the great change. Yet here

Law, with those around me say-
ing "Stay where you are", your
work is satisfactory. You are
in your presidential place.
Law just drifting along, doing
the minimum of constant daily
work that is incumbent, taking
no interest in the preservation of
life, reading, studying, praying,
thinking about myself yet without
definite course to give up and
go out admitting that my life has
been a sham and that I have not
been what I seemed and professed
for I survey the happy Christmas around
me.

RECEIVED

10000

Booth Samuel B.
14 Divinity Hall
Cambridge
4/4/08

Mr. Speer.

My dear Mr. Speer:

ONE

Since your visit here last week I have been intending to write and thank you for your strong simple message to us.

Recently Ralph Harlow has received a letter from Mr. Mott, who is to be at Wellesley on May third. He is willing to change some of his dates to give us a few days about that time if we can get you to come also. I am writing now especially to ask if you cannot arrange to come with him some days before the end of the year. If it is possible won't you see

this looks as if we were not very loyal in the work and perhaps you think we are not ready. However true this may be, it is also true that Hawaii needs Christ; and that the world needs Christian Hawaii men. There does not seem to be a more prompt or a more effective way of reaching this result — so we ask you to consider our united and honest request.

Ralph Harlow and I will be responsible for the financial side of these meetings and we shall give you gentlemen such recompense as you get elsewhere — and greater if you desire.

Trusting you may find it possible to come, and that you will receive our heartiest gratitude for what you have already done I am

Most sincerely yours,

Samuel B. Booth.

4th April '08.

Mr. Mott and find out if there is
anytime when you could both
be here? We are very anxious to have
some meetings this spring. And since
hearing of the splendid work done
at Yale and Princeton we have
been encouraged in our movement;
for we are convinced God's spirit is
behind this work and that great
results are possible.

Without some such objective
as these meetings it is very
difficult to keep alive the interest
of the men who are attending our
prayer meetings. But with the hope
of a series of evangelical meetings
new strength is given. No doubt

Booth, Samuel B.
5/8/08

RECEIVED

MAY 11 1808

Mr. Speer.



THE HARVARD UNION

100
1113
my dear Mr. Speer:

These meetings we have undertaken seem to have a vital force behind them. So we are hoping to continue them next week. We are hoping you will be able to give us some of your time the end of next week.

We believe the time has come when the evangelical note of Christianity

will be acceptable here at Hawaii.

We want to endeavor to have it take root
this Spring. If you will have any time
to speak next week we should be as
grateful as possible. You men have
the message we need, and I hope you
can bring it to us once more. Thanking
you for all you have done I am

most gratefully yours

Samuel B. Booth.

8th May 08.

14 Divinity Hall.

Eastwick, H. E.

RECEIVED

APR 8 1908

Mr. Speer.



San Francisco April 8, 08

Mr. Robert E. Speer.

My Dear Brother -

This is just a line to tell you how much I value your "Marks of a man", & that I esteem it a privilege, to be able to put a copy of the book into the hands of several of my young men - beginners in the Christian life - in whom I am deeply interested. God bless you my beloved brother, & give you unceasing joy in His service. You will not remember one at all - which is a small matter - I love you all the same. Our Mrs. Denniston - whom I think you will remember - & I, are still "coked fellows" in our large S.S. (Trinity Quest). & she just now more than full of work & joy - in the approaching dedication of our new "Home" & the "Annual meeting" of the Occidental Board. Pardon this intrusion on your busy life, & believe me yours for the Master

H. E. Eastwick

DR. DAVID BOVAIRD, JR.,
126 WEST 58TH ST.,
NEW YORK.

Bovaired, David

OFFICE HOURS:
11 A.M. TO 12 M.
AND BY APPOINTMENT.

RECEIVED

NOV 10 1906

Nov. 9, 1906.

MR. SPEER.

My dear Robert,

I am surprised that the man who, not so many years ago, sent me that warm admonition to follow the example of William MacLure, should now be calling upon me to send him a bill, - but then in these great days consistency is a virtue sought only by the weak-minded.

That Democratic business has puzzled me not a little. As I understand it, in that delightful community the people always insisted upon paying the doctor fees as much as he thought he was worth. I have sought long for such people here about but in vain, and I have no

to the conclusion that if only I
could find people like the Drum-
tooth folk, I might be a
doctor like W^m MacLure!

Just for once I'd like to have
this matter conducted on the
Drum tooth basis - You send
me whatever please you and
I shall be glad to accept it.
Meanwhile I must thank you for
sending me Dr. Simpson's address.
It is inspiring - I fear that
we could find few medical men
in this country to reach that level
of truth & power. I'm glad you
are back & I shall hope to see you
soon -

Ever sincerely yours,

David Garrison Jr.

Bovaird, David, Jr.

May 8, 1908.

RECEIVED

MAY 11 1908

Mr. Speer.

Insert pocket or
for 5.

My dear Robert...

I have delayed long in
 meeting your request for an estimate of
 Alice Jackson. The delay has
 arisen only from the feeling that I
 can hardly express my opinion without
 using language which may seem
 to those who never knew her, somewhat
 extravagant. However I shall make
 the trial.

My knowledge of her, as you will remem-
 ber, dates back to the time, when defeated
 in the desire of her heart to go, as a
 missionary, to China, she had to face the
~~prospect~~ ^{duty} of going on with her work, while
 suffering from the disease which ultimately
~~cost her~~ brought such an untimely end to
 her life. At first there was a hope
 that she might possibly throw off her
 trouble and be able, in the end, to carry

out her purposes, but as time went on
with my little change in her condition,
it became evident that even that hope
was vain.

Briefly put, the circum-
stances under which I came to know
Miss Jackson, ^{far from being favorable} were such as would test,
to the limit, the character and will of
any one -

All this is said only to
make it clear that ~~my knowledge~~
~~of~~ my appreciation, of the beauty of
her character, did not take its color
from the chance influence of the condition
under which it was developed.

During all the years I knew her, she
was always the same, active, earnest,
faithful, but above all a joyous woman,
radiating sunshine as naturally as the
flowers. To see her smile or hear
her laugh always brightened a day.

To be sure there did come times when
the strain on both body and mind, the
disappointment of all her hopes would bring
the unbidden tears to her eyes, but they
were always dashed away and the
smile that followed seemed all the
brighter.

I have known stories
who could meet adversity with courage,
the resigned who could bear trial with-
out complaint, but I have never
known any one else who could smile
in the face of the keenest trials that
men or women know.

Others will tell of her work from
various standpoints. The marvel to me was
that she should work at all, yet the fact
was that she was never idle. The inter-
vals of travel or waiting were
filled with some activity, and she would
not consent to give up work, even when
she knew that physically it might help her.
Hard work for others seemed to be the
real pleasure of her life.

Her laughter and smiles did not
from lack of knowledge of the things
that make many sad. Her work brought
her into contact with the hard places
of poverty, and the scars and deformities
of life were not unknown to her. For
she had sympathy with those who suffer.
Somewhere in her heart there was a well-spring
of peace and joy that made the hard places
smooth, the dark ways brighter, and the
end of all things good.

I twenty years ago I spent a summer
in the eastern part of Oregon, in a ~~region~~
~~that was to be~~ ^{to} part of what used
to be called the Great American Desert.
There rain falls only once in a year or two
and the heat of summer is intense.
In mid. July I was called upon to make
a days journey over the mountains that separate
the middle & south forks of the John Day River,
in search of supplies for the party with which
I was then hunting fossils in those parts.
There was no road, and the trail was covered

with boulders. Getting over them would have
been one under the best of conditions. At that
season, with the sun burning in a cloudless sky,
the heat ~~seemed~~ made the very air palpitate.
and the journey tried one's endurance thoroughly.
Late in afternoon, having crossed the summit
of the mountains, we rapidly made our way
down the side, my companion & I shaken
and parched into suffering silence.
Finally we reached the valley and saw at a
distance the wood-lined banks of the river.
where we knew there would be some relief. Hurry-
ing toward it we suddenly slipped over
the edge of a little ridge, descended a
short slope & entered a bit of road
entirely overarched by a growth of
willow and wild-roses. ~~A little bit~~
~~farther~~ But a little distance in we pulled
up at a clear little stream where both
horses and men could drink and revive.
So long as I live I can never forget
the welcome shade from the burning sun,
the fragrance of the cool air which had
caught the sweetness of the ~~the~~ ^{both-} flowers and the water

and finally the draught of the clear stream
itself. Beside the ~~memory~~^{thoughts} of that spot
with its welcome shade, the sweetness of the air,
and its ^{clear} cool waters, stands the memory
of Miss Jackson. ~~Not great, not brilliant,~~
~~not powerful.~~ She had a mind & heart
that left just such an impression upon
one. A sweet, true Christian woman
I never expect to meet. I am as always

Yours sincerely

David David Jr.

Bowen, Herbert Walcott

Personal

Teheran, Nov. 6, 1899.

RECEIVED
DEC 11 1899
MA. STATE

My dear Mr. Spence

A very strong desire has seized me lately to address to you a personal letter in regard to our missionary interests in Persia, and I can see no good reason why I should resist it except that if my letter were published I might be charged with supererogation or worse by our government; but as I have no doubt that you

have a very deep breast-
pocket. I feel that I need
not fear the publication
of any personal communi-
cation I may send you. I
might also fear that you
might consider me pre-
sumptuous had I not a
vivid recollection of your
own frankness and
friendliness when I met
you last Spring. The hand
you then extended I take
and press for the second time.

First let me say that
your visit to Persia was

a source of great pleasure
and inspiration to our
missionaries here, and that
they still feel you are in
close sympathetic contact
with them, and you are, I
know; and I believe that
no one understands the
situation in Persia better
than you do. What I shall
say, therefore, will probably
serve simply to strengthen
your own conclusions.
My conclusions are
these: that the making

Force here is not sufficiently large; that the numbers already here are over exerting themselves and seriously taxing their strength; that more teachers are needed in the Schools; that an additional physician should be attached to each of the hospitals; that the facilities for reaching outlying districts should be increased; and that the miasmas in Wernumia and Tabreez -

Should be favored with special encouragement to pursue a policy that will give the world to understand that they will never retire except before an irresistible force and with the determination to return at their earliest opportunity.

From what I have learned of the general situation in Persia, I am convinced that it is the most promising

field for missionary
work on the earth. The
Shah and his Ministers
are most kind and
liberal, and a very large
proportion of the people
respect and honor the
men and women you have
sent here to care for
them physically, intelle-
tually and spiritually.
The time and place,
therefore, both seem to me
to invite the special
favor of your Board,

and I earnestly trust
that means may be
found to strengthen our
missions here without
delay.

I can not close this letter
without testifying to the
high admiration I have
for each of your workers
already here, and without
wishing for your Board
an increasing power
and prosperity.

Believe me, my dear friend,
Yours very sincerely,
Hubert Wolcott Benson.]

Legation of the United States,
Teheran, Persia, Feb. 3, 1900.

My dear Mr. Speer:—

Your very kind letter
and your report on the
Persia Missions have
just come, and you
have my best thanks
for them both. [I grow
prouder and prouder
of our missionaries here
the better I get acquainted
with them and their work
and their methods.] The
British Charge d'Affaires

asked me a few days ago whether they ever give me any trouble, and when I answered that they were a comfort and a delight to me, he looked serious, and replied, "I can not say as much for my missionaries," and then he told me that they lack tact and even better qualities.

You will be pleased to hear, I know, that Mr. Jordan's first Persian sermon, which he delivered last Sunday morning, was delivered remarkably well. I was present, and enjoyed

the service very much. You will also be pleased to hear that Mr. Schuler has preached twice in English, and that every one likes him, and admires his abilities.

Mr. Eschetyu, who is very dear to the hearts of us all, looks tired at times, and I should be very glad to see him do less work; but I judge that he could not do less, and be happy.

We miss Dr. Mission. He was ideally successful here, and no news could be more agreeable to us than to learn that he will

From return to Tehran]

With kindest regards
to you and all of your
Coadjutors, I am

Yours very sincerely,
Herbert Polcott Bowen

*Will you may desire
publish too if you desire
H.M.B.*

Bowen, Herbert W.

RECEIVED

LEGATION OF THE UNITED STATES,
CARACAS, VENEZUELA.

MAR 2 1904

MR. SPEER.

Feb. 12, 1904.

My dear Mr. Speer:-

In answer to your
very friendly letter, [I
have much pleasure
in authorizing you to
publish the views I
expressed in my letter
to you regarding the
missionaries in Persia
and their excellent-
work. Not one word
would I now withdraw:
on the contrary I would

italize every sentence.

"Time but the impression stringer makes,
As streams their channels deeper wear."

The tribute my good friend, Sir
H. Mortimer Duncan, pays to
the missionaries is, I know,
heartfelt; and I am sure that
I speak for every one of them
when I tell you that he
was their devoted friend. He
helped them constantly with
money and (with what is
far better than money) with
sympathy. Neither he nor
I, however, would wish to
be understood as making
any invidious comparisons
in regard to the work

performed in the various
missionary fields under
your jurisdiction. Here, for
instance, Mr. and Mrs. Pond
are quite as successful
as our friends in Persia
are, and they need just as
much material and cordial
support. The same is
doubtless true of all
your other missionaries.]

With best wishes for them
all, and with kindest
regards to you and your
colleagues, I am

Yours faithfully,
Herbert W. Pearce.

Jan 28, 1900

RECEIVED
JAN 28 1900
Mr. Speer.

Jalapa, Ver, Mex, Jan 28th, 1900.

Mr. Robert T. Speer,
Gen, Sec, Bd. F. A. Pres. Ch. in the U.S.A.
156 Fifth Avenue.
New York City.

Handwritten initials

My Dear Mr. Speer:

I only reached home this morning from Mexico City; here I had been for ten days attending Missions meeting. I found your letter of Jan 22nd on my table; but your personal letter has not reached me as yet, although speak of its having been sent some days earlier. I trust it may come soon, as I am anxious to hear from you in a personal way.

I recd from Mexico city a letter, with regard to Anita leaving the post, to Dr. Halsey, which I think will put the whole matter in a very different light to our Board. In no case, aside entirely from the question of her marriage, would I have consented to her remaining in the post. While she has no organic trouble, she is nervously constituted, much more so, than I had ever realized, and the past year's work has told heavily on her. You will readily understand that her retirement from the mission is a harder blow to her than to any one else. As my family is in the U.S.A. I had looked forward with great pleasure to having her in the mission as a comfort to me. Mine I had, naturally, more parental pride in having a daughter in the post, all which I have been so long identified. My personal plans have been rudely jolted, and there is nothing for me but to settle down to relentless work in order to secure the livelihood. And the more the distribution of work you will readily understand that the mission has been extremely generous in giving me plenty to do. I have at least the title of all the work done in the mission, and it is hard at heart of things, all in all, I shall be glad to see you at the mission. I am, my dear Mr. Speer, very truly yours,

—PARA LAS HOJAS—

, and I am sure that I could ~~never consent to see work~~ ~~leaved~~ ~~on~~ ~~another~~ ~~man's~~ ~~hands~~ ~~if~~ ~~it~~ ~~is~~ ~~not~~ ~~left~~ ~~with~~ ~~very~~ ~~light~~ ~~work~~. The fact is that more than two thirds of all itinerating, and ever bit of the hard itinerating at that, the editing of El Faro, the whole work of preparing the Sabbath school lessons, the Press management, and the treasury department have been assigned to Messrs William Vanderbilt and myself; while only one third of the itinerating work, the English congregation in Aguas Calientes, and the College have been assigned to five men. Simply examine the distribution of work, and think over the work assigned, and you will see that I do not overstate the case. And now, the idea of taking over the work thus far supported by the Junta Misionera in Chiapas by the mission is now before us, with the request that I take the superintendence of it. I recognize the fact that the mission honors me in feeling safe in assigning me so much work; but honors sometimes are onerous, and may even kill.

Now about Anita's outfit. She has only received \$31:00 Mex, on her outfit allowance, and this will be returned to our Board. Miss Wheeler wants some of the things Nita had purchased. You need not fear but that I will do the honorable thing by the Board. I have a record which gives me the right to say this.

I wrote to Dr. Halsey about Mr Billman, the gentleman Nita is to marry. He is a lawyer practicing in Cleveland, and a member of the 2nd Presbyterian Ch, in that city. While he is not a wealthy man as the term is ordinarily used, he is in very comfortable circumstances, and has a good practice. He has not, heretofore, taken much interest in Missions, but he has gotten a glimpse of the work here which he will not soon forget. I am naturally anxious that both he and Nita shall keep up an active interest in this work, and as they will go through New York on their way to Cleveland I want you to have a very serious talk with them on the subject. I spoke of this to Dr. Halsey, and asked him to turn Mr Hood and Mr Day loose on them, and bind them to the work. I believe that if the latter is kept right before Mr Billman, he will develop into a fine missionary asset, for our Board, and that the present loss of a

missionary teacher will be more than counterbalanced in the near future in the financial help which will come to you directly from Mr Pillsbury, and indirectly through his influence. My desire is that you compromise him to our world wide work at once and definitely. Do not hesitate to go after him in good earnest. I have long ^{had} and he is already interested. Now do you add your associates so bind him to you that he shall be a permanent worker for missions.

As to our mission meeting I will only speak briefly. I will say that we had a good meeting. Mr Petran cannot complain of the treatment accorded him; and his spirit was entirely different from anything he has ever shown. I believe he is going to try to "make good" as Dr Halsey wrote him he must. Our secretaries, however, will have to keep it before him that he must make good or there will be danger of his slumping during the year.

The presence of the fraternal delegates in our meeting was helpful to them and to us. Dr Morales was not a delegate, but was present in most of our meetings; and the work of the mission was a revelation to both him and the delegates of the Synod. While we take no special credit to ourselves in the matter, I believe our mission has handled the question of the relations between the native church and the mission more successfully than has any mission under the direction of our Board. While there was perfect frankness in the discussion on the part of both the delegates and the mission yet in all a spirit of brotherly love was manifested. Our work is one now, and there is absolutely no friction. Mr Arrellano, and Mr Pure who have always been the most radical in opposition to the mission are with us heart and soul. Mr Pure told me that what he had seen in the mission meeting had been a revelation to him, and to his fellow delegate. He said we have no reason to fear the mission, as it has shown a fair spirit in everything, and has shown its earnest desire to help the native brethren in everything. I really very much doubt if the native brethren will ever care to have their delegates present in our annual meetings. They will trust us, I am satisfied, for anything.

— PARA LAS HOJAS —

Mr. Billma and Anita will sail from New York on Feb 11 th. They had intended to go on the steamer on Feb 4 th, but the vessel sailing on that date is small, and not very commodious, so they will wait till the 11 th. The wedding is set for the 3 rd. I will try to arrange to go with them as far as Progreso on my trip to Yucatan and Campeche.

My plan is to be in the Gulf work until May, probably about the 15 th of the month. After my return I will visit the work in this state, and get up the remainder of the work on the lessons for the Year, and then go to Mexico city, and from there to visit the Hidalgo Work. This will keep me going until about June 20 th. Then I plan to take a leave of absence from my field for five weeks to go home at my own expense, to visit my family. This will fall during the rainy season, when I could do no itinerating; and more after the carrying out of my program I will be obliged to simply lie down and rest.

I have been suffering considerably from rheumatism for the month past. I lay at work during mission meeting, although I was suffering most excruciating pain the greater part of the time. I am a little better now, but still am obliged to limp a little when I walk. The fact is years are telling on me, and I do not expect to bear up under the excessive work for many years. I am almost tempted, sometimes, to leave the work, and go back to the States. I have aged 20 years under the strain of the past three years, and am not able so formerly to shake off the weariness of constant work.

Now I have written enough, and will stop. Please send me the copy of your recent personal letter, as it evidently has miscarried.

I have gotten more comfort out of the preparation of the S.S lessons in the book of Acts than I ever did before. Pauls experiences have almost the character of personal experience to me; and I wish I might have the same spirit which animated him in work. I have not gotten to where I can say I count, as I did, all that loss for Christ; but I do strive after it. Do not forget the copy of letter. My regards to Mrs Spear.

YOURS AS EVER:

Isaac Boyer.

Boyle, - -

RECEIVED

DEC 20 1906

THE MANSE
LAKE FOREST, ILLINOIS

MR. SPEER.

Dec 15th

1906

Dear Mr. Speer,

I am a trustee of the Lake Forest University & a member of the Committee on President. Dr. Harlan has recently resigned much to the regret of many. I write today to ascertain whether or not you have any thought of taking up Educational work, and, if so, if you would be at all disposed to consider a proposition looking to the Pres-

McCormick, Louis Swift, D. B. Jones
John V. Forwell, Alfred Baker & Dr
McClure. The town is simply beautiful
as a place of residence, 30 miles
north of Chicago & completely out of
the smoke & dirt. I can send to you,
or bring to you, full information,
if you care to receive it. An early
answer will greatly oblige me.

Very Sincerely,
W. H. Boyle

idney. Of course I write in confidence at this stage but with instructions from the Committee. I am pastor here & am in a position to know & say that the opportunity for the right man is a rare one. We have Dr College Cooper, Ferry Hall (Womens Seminary) & Lake Forest Academy (Boys School). The Board of Trustees is a very strong & influential body including such men as Cyrus

Brodshaw, Robert W.

Mr. Robert W. Spear,
120 Fifth Avenue,
New York.

Dear Sir:-

In reading the Union Gospel News, of the Feb. 20th issue, I learn you need one more missionary with those already obtained, suggested by Miss Grace W. Alder. I am 33 years old, single, and temperate in all my habits, a Methodist Episcopalian in belief and doctrine in the Holy Church of God and Jesus Christ our Lord and Saviour. Have entirely consecrated my life to the Saviour's work, by denying myself, and taking up my cross and doing whatsoever he wants me to do. My spiritual gifts consists, of the Grace of God, the preciousness of his eternal presence in my heart, mind, soul and body. Being baptized fully and completely with the Holy Spirit, the Holy Ghost and Comforter. I have also received power of speech and utterance, with clear enunciation. I am prepared with it, and the sustaining power of the omnipotent, omniscient, and omnipresent, Pure and Holy Jehovah to do His Good Will, wherever I go. My intellectual abilities consist of a higher English Collegiate education. And a graduate of the oldest Dental College in the world. This knowledge I could use successfully in the relief and cure of pain, when in the work. My physical health is good and strong, and can endure hardship cheerfully. Being patient

that I am fully qualified , to enter the work you may require of me.
It is with joy therefore , that I offer you my services, and hope you
will accept the same. Remaining,

Most truly yours,

Robert C. Bradshaw.

Brembeck, Bernard C.

135 South 2. Hall,
U. of C., Feb. 16, 1908.

Mr. Robert E. Spear,
156 - 5th Ave., New York.

My dear Mr. Spear: —

For yours of the 5th inst. which was duly received I desire to thank you most heartily. Especially of help to me are your remarks on what love is. I am glad you suggested Trumbull's book; I shall read it at my first opportunity. A sermon of Phillips Brooks on "The Willing Surrender" also helped me greatly.

Thus I have the moral backing of my two heroes, the one living & the other dead. I am satisfied

that I am on the right road &
know that future steps will be
made plain when I get there.

Once more my heartiest thanks
with all best wishes for you & your
work I am

Very sincerely yours,

Garhard C. Breuncke.

Brewer, D.J.

Supreme Court of the United States,
Washington. May 4, 1907.

RECEIVED

MAY 6 1907

MR. SPEER.

Mr. R. E. Speer,
Secy. Presbyterian Board Foreign Missions,
156 Fifth Ave., New York.

Dear Mr. Speer:

Yours of 2d. inst. follows the letter of President Capen. I have had to write him declining to go on account of the work of the Court, which requires my attention and which cannot be finished until after the close of the term, the last of this month. I am sorry this is so but such is the fact.

Very truly yours,



Bridgman, H.W.

RECEIVED

NOV 27 1906

MR. SPEER

1027

Northampton, Mass., Nov. 26, 1906.

Mr. Robert E. Speer,
156 Fifth Ave.,
New York City.

My dear Mr. Speer:

Your kind friendship for my father will make you hear with sorrow the ~~news of his death~~ yesterday after less than a week's illness. I know you will be thinking of us sympathetically to-morrow as we go through the last scenes, and your own recent sorrow, though of a different kind, will enable you to appreciate how lonely we are. Father always loved and admired you.

Yours very sincerely,

H. A. Bridgman

Brooklyn, N. Y.
RECEIVED

713

Mr. Speer.

35 Howe St., New Haven, Conn.-

Mr. Robert E. Speer,
156 Fifth Avenue,
New York City.

My Dear Mr. Speer:-

I am enclosing a clipping, containing an extract of your last Sabbath's address at Battell chapel; you will not misunderstand my motive when I ask whether the extract is a correct quotation from your address ?.-
with
I come in contact ^{*} many students as a pastor and teacher of a large young men's Bible-class; questions of all sorts come before the class for discussion; the peculiar views of the Battell chapel preachers and speakers frequently come up for review. One cannot always trust paper reports, and therefore I am putting this question for information. I do not ask for any expression of your views on Conditional Immortality, but simply wish to know whether the extract is correct.

Very Cordially Yours,

March 9'th., 1909.-

F. A. W. Kimball

Extract from letter of A. V. Bryan, Matsuyama, Japan, Nov. 26th, 1901.

Realizing as I do the importance of getting at the individual I never send one away without an interview. I drop sermon or letter and have my talk and return to sermon or letter with greater zeal having been able to keep up the line of thought. It makes study haphazard, but I am too old to be a scholar but if I can implant in a man a thought that may lead him to the truth I feel justified in so doing.

It is by taking a personal interest in this people and in following up persistently the seed sown that one gets out of himself and of his surroundings and thought lonely does not mind it. I envy no one and while I can not do any other man's work no one else can do mine. The thought that I was made for Japan and its people is a great comfort to me for while I do not amount to much, I can do this work at least.

My work is a pleasure and I try to keep from being cranky though it is hard work here in the interior . But I suppose a man can become cranky and narrow minded anywhere unless he is careful. The Japanese language affords any number of chances for puns and I avail myself of them frequently to liven things up and thus do not mind consultations which are often so much dreaded. Then, too, we can get in a consultation as much Gospel truth as he can in a sermon and no matter how unpleasant the subject is, I do not dread it realiz-

ing that it is as important as a sermon - sometimes more so. Please excuse the drift of this letter, it is only like having a talk with you and I feel a bit lonely to-day.



"For God and Home
and Native Land."

State Officers

President

Mrs. Caroline B. Buell
"The Pocotopaug"
East Hampton

Corresponding Secretary

Miss Josephine A. Sexton
East Hampton

Recording Secretary

Mrs. Mary A. Gallup
Scotland

Treasurer

Mrs. Adaline C. Denison
Deep River

Woman's Christian Temperance Union
of Connecticut

East Hampton, Sept. 14 1900.

Mr. Robert E. Spurr,
156 Fifth Ave
New York.

RECEIVED
J. S. [Signature]

Dear Sir:

I heard you speak in
Synod Hall, Edinburgh, during the
late Missionary Conference and

thought to be the best setting forth of the subject I had ever heard; I concluded that one who could make that sort of a missionary speech could also make a first class temperance and prohibition address.

The Connecticut Women's Christian Temperance Union will hold its annual meeting this year in Danbury, October 18, 19 + 20, could you come and speak for us the evening of the 19th? Danbury can be



"For God and Home
and Native Land."

State Officers

President

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"The Pocotopaug"
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—

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—

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Mrs. Mary A. Gallup
Scotland

—

Treasurer

Mrs. Adaline C. Denison
Deep River

Woman's Christian Temperance Union
of Connecticut

East Hampton, 190

Easily reached from New York.
What would be your terms?
Hoping for an early reply?

Am

Sincerely Yrs.

Caroline B. Buell

30ffington, -

RECEIVED

SEP 2 1907

United States Courts,
Pittsburgh.

MR. SPEER.

~~Ans~~

-D

Pone Hope. Canada.

Sept. 22. 1907.

My Dear Mr. Speer: Will you kindly let me know just where I may address a letter to you which will reach you personally and not pass through any other hands. I have a matter of that character I wanted to discuss with you. I expect to spend all the month of

October in Philadelphia and if your
engagements call for this during
that time I would be glad to be informed

I will avail myself in that case of the
privilege of calling on you instead of
writing you - With kind regards
I am very truly yours

Jos. B. Huntington.

Address

Pont Hope - Canada,

March 4

But 7.00

116

C Laurel in the Pines
Lakewood, N. J.

RECEIVED

Mr. Speer.

My dear Rob:

Your note of Saturday
last was a great delight.
What so ever, accomplished
as much and brought the
same measure of happiness
to friends.
And Lucy and I have been
justly touched by Emma's
sweet solicitude for Mother
Kidd's. The Brooklyn expedition
was of the nature of a
real adventure.

To thank you. I brief message from
"Mrs. May" this morning holds out the
possibility of their getting here next
week. ²¹ They have promised to come for
a good long rest and change as soon
as wise.

I am still making pretty good use of
my time. We are without dates but
hope to be home about the middle of
the month.

Messersation has been before me

You had prepared me for
the years program, so I am
not surprised by your decision.
The one thought with Emma
and you, I well understand,
is simply and solely the
"gain for Christ."

How we rejoice together in
the improvement of Will
Moody. His letter came to me
yesterday. How assuring, yet
true to his great and glad
nature. For the good friendship
had with him, I have also

far, sometimes that this was
the month for a little gift
for your distribution.

Will you apply this small
check toward general or
special purposes, as seems
best to you and so give some
pleasure? Please do not

let my name appear in any
connection, or let yourself
to even acknowledge same
by dictated lines. With our
love for Emma and the
children I am,

Ever sincerely your friend
Edwin M. Pillsbury

Edwin M. Bulkley
43 Exchange Place
New York

June 5th, 1911.

RECEIVED

JUN 6 1911

Mr. Speer.

My dear Rob:-

I am sincerely hoping to be at the dinner of Friday evening, and be greatly honored in having with me our ministerial friends Messrs. Robbins and Davis, and George Case. I extended an invitation as well to Tom Lamont, but he is to be West; otherwise he would have been ready to give the variety to his entertainments.

I shall have a room at the Hotel Manhattan, where Harold will be taking his Hill examinations, and I shall be very glad if you would use it in common with Case and myself for dressing purposes. I shall have to come in very early Friday morning, but I will take charge of your grip, if you will allow me to relieve you of trouble. I sincerely hope that this time we may be able to bring you home. The fault never lies with you, but with those who go before. I trust that for once the seven minute limit will be enforced: *sleeping in your case.*

We hope to meet you at the Cases tomorrow evening, and you can then whisper to me if you will allow me to take charge to this extent.

Yours affectionately,

Edwin M. Bulkley

P. S.- Do you realize the state of nervous agitation in which your poor neighbors, in love for you, are kept? Now I read of the second invitation to the presidency of Princeton. Our sympathy goes out to you

Edwin M. Bulkley
43 Exchange Place
New York

-2-

and Mr. Robbins with your weekly "calls", but we would surely be objects of sympathy if you were to desert "Missionary Ridge". Others may be in doubt, as they appear, but for my own part I cannot conceive of the possibility of the separation from your present work, to which you have so truly given all.

Burns, Eleanor I.

RECEIVED

NOV 20

College Hall -
Wellesley Mass -
1907

My dear Mr. Spier.

I have read with great care and interest your article on "The Sense of Duty", and am returning it with many thanks for your kindness in sending it to me. I think it presents duty in a new light and I can't agree entirely with some of your extreme statements as for instance (p. 2.) where you say it is "the noblest thing in life. It is nobler than love." You know the passage in Bacon's *Essays* on "The Mohammedan" & Mohammedanism where he acknowledges that there are in Christianity whole realms of thought & fields of morality

which are all but outside of "slam" and concludes the passage. "Its motive power is stronger, even as a friend is better than a king and love higher than obedience." Evidently that last statement would not have any effect with you if you consider duty nobler than love. Frankly it seems to me that in putting the emphasis on duty that you do, you are thinking of God more as a sovereign than as a Father, one to whom we owe obedience rather than love. Your emphasis on duty has helped me greatly in that it has made me see that if we don't feel a great desire to do the right we should do it any-

way from a sense of duty and not worry over the lack of desire but I can never believe that doing the right because it is duty, is as noble as doing it because you wish to.

As to the rest of your letter taking up my question as to the intellectual adequacy of Christianity that helped me a good deal. It really challenged my conception of "adequate" and I think I can see what you mean when you say that a religion which refuses to close up every thing for us, which faces us with contradictions and yet gives a principle by which to thread our way among or transcend them, is

the "only intellectually adequate religion."

I feel I have imposed too much on the time of a very busy man but your letters have always suggested a solution of my difficulties that has proved of great value, so that when I encounter new obstacles I feel strongly tempted to impose again.

Thanking you for your article and letter I am -

Very sincerely yours,
Chas. J. Benson.

Nov. 27, '01

Burns, Eleanor

11/20/07

RECEIVED

College Hall
Wellesley Mass.

NOV 21 1907

MR. SPEER.

My dear Mr. Speer,

I am trying to teach a class in the "Folk-gets of Missions" and have encountered a great difficulty. There are 14 in the class of whom only 4 are professing Christians. Three consider themselves Unitarians and one a Christian Scientist, although they are not members. The remainder have no church connection, although two are members of the Christian Association.

To give you an idea of the attitude of quite a number of them I am quoting

two criticisms they handed in
at the first meeting last
Friday.

(1) What is the real aim of
missionaries: - to teach the people
by education in ethics & in
more or less simple philosophy
how to live; or to instill some
ready made dogma into their
minds?

(2) How can we be sure that
after all our religion is the
only true one and are we
not assuming a great respon-
sibility in taking their
faiths and substituting ours?
I think these show that the
majority of them are not like-
ly to be much affected by
the argument that if Christ
is of indispensable worth to
us he should be given

to the world. We have begun by seeing that while there is much good in non Christian religions, they are inadequate and that many of the evils of non Christian lands are directly traceable to their religions, or at least sanctioned by them.

I think I can make them feel that the non Christian world needs something but from their attitude so far I believe they will suggest various remedies.

If the missionary enterprise were avowedly a philanthropic enterprise and no more, most of them would see its need but I believe no mission board and but few missionaries would be

willing to state its aim as
pure philanthropy. It is the
religious character of the enter-
prise that most of these
girls oppose as they say frank-
ly that if the missionaries
were content to simply do good
and not force their religion along
with it, there would be less
trouble both for the mission-
aries and the natives.

If you challenge the ability
of pure philanthropy divorced
from religion to meet the
need they illustrate by
"Social Settlement" work.

In a College where College
Settlement interest is as strong
as at Wellesley, I hesitate to
say anything derogatory
to it or to even imply

that it has not been wholly successful when purely social in character. I do not know whether it is wiser to make my plea for missions on the philanthropic character of the work or to be perfectly frank in avowing its primarily religious character. To emphasize simply the philanthropic side seems to me cowardly and untrue. On the other hand emphasizing the religious side, means stating frankly that I feel that philanthropic effort alone

is inadequate and will
I am sure arouse opposition.
To be frank I feel that
I can convince them of
the need of foreign missions
and interest them in its
work if I present it as a
great sociological factor
whereas emphasis on the
religious side will bores them
and make them think I am
narrow - and fanatical
(just as they believe all mis-
sionaries were).

I don't want to be a coward
and yet I don't want to
stir up needless strife.

What would you do
in teaching such a

Class.

Sincerely yours,

Eleanor J. Burns.

Nov. 20, 1907.

My difficulties with the peti-
tion side of prayer have
practically vanished since
undertaking the class.

Burns, Eleanor I.

Box 9, College Hall -

Wellesley, Mass.

OCT 1 1897

Dear Mr. Speer,

MR. SPEER.

Thank you for your helpful letter and interest. I have wished often that I might talk with you and several times was on the point of writing to find out if I could see you when I passed through N. York my way East. In the suggestions you enclosed this sentence was one that deterred me from writing "never talk about yourself."

It is a strange coincidence that in the letter you enclosed this time you should quote the two passages, which my father used as a text for a sermon.

I fear, but of the 7 unshakable
-the of moderns, the realization
that Christianity is the absolute
religion, the only one adequate
to meet the needs of man.

In your Nashville address on
that subject I can agree until
it comes to the question of in-
tellectual satisfaction. I believe
that the non-Christian religions
are inadequate but I fear Chris-
tianity is not adequate to meet
my intellectual needs.

These are some of the things
it asks me to believe and
I do believe yet cannot reconcile

(1) God is omnipotent and loving
yet moral evil exists.

(2) God is omnipotent and yet man
has freedom of will.

(3) Not a sparrow can fall

to the ground without the Father's notice and yet floods, famines, earthquakes, destroy-
ing thousands of innocent people
are part of His plan.

(4) God is searching in his purpose and yet prayer is a force.

(5) From all evidence available Christ is not simply a great teacher but the Declaration of God. yet the mystery of such an event is unfathomable.

(6) God is loving and yet he confined his complete author-
ative revelation to one people
giving only the poorest frag-
ment of truth to the rest of
the world, generations hav-
ing perished without the
knowledge of Christ.

(7) Man is distinct from animals in the possession of an immortal soul and yet in animals such as the dog traits are found that indicate more than mere animal existence. What is to become of these at death?

(8) There is individual immortality and yet no revelation as to the future life.

In these two last difficulties I could almost wish that belief in transmigration of souls was intellectually tenable as that would involve less mystery.

I have searched theologies but found no adequate

solution.

I can make a declaration of belief in unreconcilable things as is done at the close of "The Confession of Faith" and can say that this is where faith is needed.

A religion of enigmas, mysteries, unreconcilable facts cannot it seems to me satisfy the intellectual needs.

Nor does it seem to me that these can be dismissed as the dogmas of any sect, non-essentials of Christianity.

I believe that Christianity is adequate in that it supplies a social dynamic, a moral initiative, a re-

response to man's religious cravings
and that these things are
of the greater importance but
I do not find it intellectually
adequate if I interpret that
term aright.

I do not know that this ques-
tion will be forced on me in
the class, but I cannot answer
it.

You helped me so much this
summer that I am hoping
that you can with this
difficulty also.

Sincerely yours,

Eleanor J. Burns.

Sept. 30. 1907.

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Burns, Eleanor Irene

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JUL 8 *1907

MR. SPEER



Bristol, Pa -

My dear Mr. Speer -

Thank you
for your very kind letter
and for the enclosed
suggestions. They are
helpful but not very
easy to follow. When
you say - Do the sort
of things for other
people that you

would do if you loved
them the old questioning
all returns for if I act
as though I loved them
when I don't. I am a
hypocrite and that
is certainly wrong. But
perhaps it is just an
interpretation of that hard-
est command of Christ's
when he commands us
to love for if it is
simply feeling then
I am helpless but if
it is a matter of will

then there is some
chance of obeying the
command.

Thanking you for your
help I am -

Very sincerely yours -
Clara Jane Burns.

July - 6 - 1907.